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**Woman's Jubilee  
Climax Meeting  
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By Mrs. Marie V. Bowman

CHICAGO

## The Christian World

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### Baptist

#### "Have We Too Many Church Members?"

It is our custom to go to the census reports for information relative to the strength of the church. The man who reasons accurately from the figures of the census must know a great deal that cannot be tabulated. Church membership may be and often is nothing more than formality. If a man does not become a disciple of Christ on joining the church, if he remains willingly ignorant of the duties and privileges of a disciple, is it not worse for him and for the church that he is called a Christian? *The Standard* invites the attention of Baptists to the question, "Have we too many church members?" Two paragraphs are given from its editorial:

One of the tragedies of Christianity is found in the failure of Christians to be Christian. This is not said because we fail to reach perfection; because, ever and again, we come upon those who have been "overtaken in a fault." That is not the serious symptom of our common Christian life. Rather it is the utter and profound indifference shown by so many who bear the name of Christ to everything that has to do with Christ's cause. They show no love for that which Christ loves. They cannot be induced to give or to labor for the advancement of the kingdom of God. Their attitude furnishes no evidence that they care a whit whether or not this world is made over after the thought of God. They are distinctly less generous, less thoughtful, less helpful than are many who make no profession of discipleship and who stand outside the church. Is the church stronger because they are in it?

We are not pleading for harsh treatment of the weak ones in our churches. Love and patience and effort will win them from the error of their ways. Much less do we seek to minimize the importance of effort to bring men to Christ. We should increase our effort to win our fellowmen to God instead of remitting effort. But we do affirm with all frankness that we overemphasize the importance of getting people into the church when compared with the stress laid upon the momentous task of securing Christian living on the part of those already within the church. We need to realize that the policy of *laissez faire* which we so generally follow in regard to those who are church members is radically wrong. We need to address ourselves to the great work of bringing the life of our church members up to a much higher level. We need to recognize clearly the fact that we do not so much need more members as we do better ones; that if the church is to have power over the world to win it for God, it must be through the high qualities of character exemplified rather than by mere show of numbers.

#### Are Preachers Properly Prepared?

What is preaching? Do the teachers in theological seminaries know what sort of preaching is demanded by this age? *The Watchman* has doubts as to the value of the training received by candidates for the ministry in the schools which are supposed to fit them for their work. It brings no railing accusation against theological professors and theological schools but it insists that something more should be done for the future preachers and that some things now done might, with profit, be left undone. Pulpit preaching by one man, to stated assemblies, was unknown in the early church and arose with the decadence of the churches and the concentration of power and leadership in the hands of a few.

No doubt preaching by one set apart for that purpose is a proper development of Christianity in the crowded conditions of modern life. But the idea that preaching the gospel must be left to one man in a church, while all the rest of the people are simply hearers, is the greatest source of weakness in the Christian churches today. The most rapid advance of Christianity was made the first three centuries, when every Christian was a preacher of the Gospel; and if that idea and practice could be restored to the Christian churches of today, the question of the evangelization of the world in this generation, and of the establishment of the Kingdom of God on earth would be settled.

#### Tainted Money Discussion Revived.

John D. Rockefeller has signified his willingness to contribute \$200,000 toward the endowment of Baylor University, Waco, Texas. It seems that not all the Texas people are enthusiastically in favor of accepting gifts from this source. The managers of Baylor University are not among the objectors. They are ready to accept all the money Mr. Rockefeller may offer. Dr. J. B. Crandill writes in the *Baptist Standard*: "The truth about the matter is, that there is no such thing as 'tainted' money. The further truth about the matter is, that Mr. Rockefeller, in all his gifts, has shown a nobility and unselfishness unparalleled in the history of the world."

### Presbyterian

#### Caste or Democracy?

"Why, I can't afford it. Such things are not for me, anyhow; they are intended only for the fellows who have plenty of money and are used to swell hotels. Why, I wouldn't know what to do with myself at such a dinner even if it didn't cost anything, and I haven't any clothes to wear to such a place." These are the words of a working-man, an earnest Christian, an officer in the church, and one who is seeking to build up the kingdom of God. They were in response to an invitation to attend a men's banquet at a leading hotel and listen to speeches on the forward movement in religion. The *Presbyterian Advocate* quotes them as a warning to the leaders of the men's movement. It calls attention to the embarrassment of the preacher whose small salary does not permit him to patronize dinners at \$1.50 a plate, and adds:

We cannot obliterate social lines, even in our churches. Good Christians naturally group themselves into different social sets in accordance with their tastes and training and, far from the ideal though it may be, separate congregations of the same religious denomination in a given city are sometimes necessary principally because of social differences. But while these things are true, certainly it behoves us to cultivate democracy, not caste; therefore in all general movements, intended to enlist Christians of all classes, the most strenuous efforts should be made to spread abroad a spirit of democratic fellowship. We understand fully why special plans are made to reach special classes. As one expressed it, "Business and professional men are accustomed to get together at dinners to discuss matters of interest to them; we simply follow along lines that they are accustomed to." Quite true; but is not this a confession of a lack of democracy in the church? and is the course pursued likely to supply the lack? The subject deserves far more attention than has been given to it. There can be no true Christian brotherhood if there is a lack of democracy. Even a seem-

ing lack of democracy hinders the promotion of Christian brotherhood.

#### The Preacher and His Audience.

How can better preaching be secured by the churches? Those who ask this question will do well to remember that it takes an audience as well as a preacher to make a sermon. It takes a great soul to hear a great sermon. The man in the pew has much experience that ought to be in possession of the man in the pulpit, but he should look well to his part of the service before he begins to tell the minister how to preach. Frivolous, faultfinding people never hear good sermons. They have not the character to appropriate the thought and passion of a real preacher. In an article in the *Presbyterian Advance*, W. S. Danley quotes the following from Frederick Lynch:

"Much of the effect of public speaking is in the sympathy of one man with another in the audience. When you find people nodding to each other, after you have said some earnest thing, you can depend that the speech is taking effect. But sympathy cannot leap these ten-foot spaces, so that it is almost impossible for a speaker of temperament to speak passionately in a sparsely filled room. On the other hand, before the crowd he speaks with fire and passion. And very small things will affect the good speaker. Some brother in the audience, not in the habit of prolonged thought, begins to turn the leaves of a hymn-book or read the programme or look vacantly about the room. I remember so well how, right in the midst of one of the greatest sermons Phillips Brooks ever preached, a flush of annoyance passed over his face as some shallow woman right before him began to turn the leaves of a hymnal over. There was a very decided break for a moment in the torrential flow of passion and eloquence. Every speaker suffers in this way, but, if the audience knew how much they were losing by it, they would eject any one who broke the *spell*. Then, too, audiences are greatly affected by the condition of the room in which they meet. If the room be overheated, poorly ventilated, stuffy, the people soon become drugged and the speaker has a double task. Fine speaking depends much upon response, and sleepy audiences respond poorly. Sextons and janitors have killed enough oratory in their time to have saved a nation."

### Episcopal

#### Ministers Live Long and Die Young.

Those who wish to accomplish the feat of living long and dying young should become ministers. How ministers can attain to this distinction is explained by the *Churchman*:

Insurance statistics, says Dr. Denis Wortman, secretary for Ministerial Relief of the Reformed Church in America, show clergymen live longer than other men, but church statistics show that they die younger.

"They live longer and they die younger than any other class of men. The dead line of the lawyer or doctor is when his pulse actually ceases to beat; the dead line of the minister is when half a dozen men or women in the congregation get the fits and give them to their beloved pastor. At such a time he cries out, 'O that I had wings that I might fly away and be at rest.' His difficulty is not so much in flying as in finding a place to rest.' That means inevitably that more than in other professions there will be superannuation. It is very well to ask the clergy to 'go on in faith,' but Dr. Wortman is quite right in saying that there should be at least an equal emphasis on the demand for faithfulness on the part of the churches, an honorable treatment, such honest and square support as an honorable clergymen deserves.

The Lords Prayer teaches us to pray, in the deepest sense of the word, for it shows us the true order and importance and proportion of the objects of prayer; and to live it out is to live in union with God.—J. B. Illingworth.

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Outlook for Peace

The inquiry, most in harmony with the state of private and public sentiment, at the present moment, is not as to the desirability, but as to the prospects, of universal peace. At no stage in the history of human life has it seemed so desirable as now. The purpose of this article is not to argue that point but to indicate some signs of the near approach of that illustrious and inevitable day.

We really have to go back, in order to discover the causes that produce and the reasons that explain our present and prospective peace conditions. The prophets have seen it coming on for centuries. They have been the foretellers of future events because they have been the forerunners of present needs and of the supply for those needs. They have been seers, looking right into the nature of the people of their times and seeing what is essential for people of all times, their native instincts and intellects reinforced by the Spirit of God, whose provision means seeing in advance and whose provision means seeing in behalf of men, thus establishing what we call a providence over men. That instinct of the seer has as surely presaged the coming day as the instinct of the migratory bird has established the fact of his winter home in the South and led him to it.

Isaiah, the old prophet and poet and orator, dreamed of and declared a future time when men would learn war no more, and would transform their military instruments into agricultural implements. Tennyson caught the vision and saw the time when the war drums would throb no longer and the battle flags would be furled in the parliament of man, the federation of the world. Jesus, the inspirer of Isaiah and of Tennyson, Jesus the original seer, prophet, or forerunner, warned us of wars but he brought to us the forces that would produce ultimate and universal peace. He embodied those forces in himself, implanted them in receptive souls, made those souls distributing points for all the world, thus released them in the world, and correlated them with all the great world agencies that would receive and perpetuate them. He has ever since been directing human history from the vantage point of his present place of eminence and power at God's right hand, toward the golden age of righteousness and peace. He was the great idealist.

The idealist has been in the field ever since—religious sects, like the Quakers, whose members regarded both personal and national war as wrong and could not be made to fight; great individuals, here and there, who have denounced all war as wrong; the thousands who approve war only for defense—the defense of themselves, or of the oppressed, or of some deep, elemental principle, necessary not only to them but to those with whom they wage war. The presence of those people steadily increasing in numbers, and of those principles, growing in power and popularity, has been producing the peace prospects that we all are delighting in.

The "Prince of Peace" has been steadily carrying out his program. It is a simple one in its outline. He brings men into peace with our Father and his Father, then with each other, then with what is right and good in humanity and the world, makes men feel that all the world and all people belong to their Father. The instincts and talents for war with each other he uses in war for each other and shifts the field of battle to the moral level. There will be war, but it will be altruistic and ethical, and the virtues, like courage, that have always seemed to require a military nurture, will grow greater in this warfare. Then, the first reason for thinking that peace is possible is that it is a dream of human nature, ennobled and enabled by divine nurture till the dream itself is becoming universal.

The second reason is that, in the world of relationships and realities, social, political and industrial, the peace idea is being actualized, taken out of the realm of dreams and put into deeds. The captains of achievement are captivated by the idea. It is gripping the heads of the thinkers and the hands of the doers as well as the hearts of the dreamers. Modern liberty, both civil and religious, comes from that peace ideal in the hearts of the few, as its germinal point, and is to grow into peace for all, as its terminal point. Liberty for oneself is never complete till it is secured for the one who would even deprive us of our liberty. That means peace.

So the publicist and the practicalist are committed to universal

peace. Every industry is crying for it—co-operation, rather than conflict. When Sherman said, "War is hell," he expressed his appreciation of heaven. When Grant was asked to attend a military review in London, he replied, "I never want to look upon a regiment of soldiers again." In that he gave his estimate of peace. The department of state at Washington has long ago moved for universal peace, in the part it has taken in the "Peace Tribunal" at The Hague, and in helping to stop the war between Russia and Japan. When John Hay was saving China from dismemberment, and Elihu Root was drawing up twenty-four treaties of arbitration, our government, through the state department, was moving toward world peace.

The economists are coming out for peace. A man with pencil and paper in his hand and even a limited number of convolutions in his head can figure that the twenty billions spent for war, during the nineteenth century, have been an investment in death and disease and poverty and sin and anguish and hatred; that the fourteen billion war debt of the world, at the present time, is an unjust mortgage to put on the income of the future generations; and that our half billion annual expense for our naval and war departments—70 per cent of all our income through taxes—is an affront to the potent peace sentiments now taking possession of the world. The revolt against such inexcusable waste of wealth is becoming widespread and that is a token for good.

War is more and more distracting to the world's pursuit of its mission and destructive to all its cherished values. That is another hopeful sign. Deadly weapons make war dreadful. Perhaps the aeroplane will become another harbinger of peace.

Human development is growing more altruistic. The solidarity of the race is a felt fact. The cry from remote parts of the world is a cry from our brothers. Count Apponyi, the Hungarian nobleman who has just visited our country, appeals to our government to aid Europe in spreading peace. I know no man who is a more complete blend of the idealist and the practicalist than Mr. Andrew Carnegie, and he is one of the growing class of leaders in the war against war. The spirit of democracy was a wandering spirit till the day when Roger Williams gave it a permanent and ruling place in the constitution of a state.

There is an extraordinary interdependence among the nations, in recent years. Moral and material, physical and spiritual bonds have been discovered, unfeared before, and they bind the nations together with the ligaments of life. Advocates of peace are arising in unexpected places.

A third inquiry as to the definite agencies now at work toward that end may be brief. Besides the ministry of the gospel, we must note the organization of the Hague Tribunal for international arbitration and the fact that many disputes have been settled by it, any one of which might have led to war. We must take account of the American Peace Society, and its conferences each year at Lake Mohonk, under the direction of Albert G. Smiley, and its aggressive work, the whole year round. The most significant event that makes for peace is the gift of ten million dollars by Andrew Carnegie, to be used by directors for the promotion of peace. Those directors represent the highest human sentiments of America.

There is a special responsibility on America, for the nations of Europe must move together. They are packed in and no one is well fitted for leadership. Besides, we fully stand for the things that have made peace possible. Fortification of the Panama Canal is no more needed than it is for the Suez Canal and it would be an insult to the nations.

There is a responsibility on the great religious bodies whose teachings of the scriptures have nurtured peace sentiments—Presbyterian, Episcopalian, Baptist, Methodist, Disciple, Lutheran, Congregational and other bodies will be holding their annual meetings soon and it would be scarcely short of criminal if they should fail to give the movement a forward impulse by suitable action.

The laws of accumulation and acceleration are at work. The growth in the past fifty years has been immense. The next five years may bring a development which no one now can anticipate.

J. S. K.

## Social Survey

### Sunday Post-office Closing

Beginning with last Sunday, every post-office in the country will hereafter be closed all day Sunday. This applies to mail delivery. Regular Sunday box-collections will be made in cities, and in a few of the larger offices special delivery windows will not be closed. An order to this effect from Postmaster-General Hitchcock, is the result of a long and country-wide campaign to give postal carriers a day of rest. Many months ago, Dr. G. W. Grannis, of New York, president of the Lord's Day Alliance, began the struggle in behalf of the carriers. As in all great reform movements, Doctor Grannis found apathy of government employees one of the greatest obstacles to be overcome. How well he succeeded is well known. Carriers in cities throughout the country became enthused and presented petitions for Sunday closing to all their patrons. The result was astonishing. The matter had been taken up previously in the press, pulpit and platform, and the public was familiar with the movement. In many cities petitions received the name of every one approached, and in others the opposition was so small as to be practically nil. Many offices were closed individually several months ago, and notably among them the office at Detroit, Mich. Results there are so universally satisfactory that the department was justified in making the demanded general closing. April 2 should be a day of rejoicing. In this country of so many liberties we are prone to forget others who have not all the privileges we enjoy. In extending the day of rest to the letter carriers we have merely given them what most of us take for granted in our own lives—one day in the week in which to rest. The position of the carriers has been improved. Whatever betters their condition will improve the service they render, and the country is a direct gainer by the change.

### Present Political Outlook

President Taft shouldered a big task when he undertook to get the Republican party to line up on certain matters of legislation in Congress, and having failed there, he has called a special session of the sixty-second congress, which will be dominated by Democrats, to reconsider two important measures. In one of these—reciprocity—he feels reasonably sure of success; in the other—the permanent tariff board measure—he is less certain. His troubles are yet far from ended. He desires that congress shall act upon these two measures as speedily as is expedient, and then adjourn until the regular session. He frankly admits the existing tariff law should be revised, and has characterized the woollen schedule as indefensible, but will urge congress not to act at this time because of the lack of accurate, expert information. The tariff board will be ready to report at the regular session, and congress will then be able to act intelligently upon the real merits of the case. The Democrats are inclined to ignore the president's wishes in this matter, and the ways and means committee is reported to be preparing to open up the tariff question. Just how this will be done the committee has not decided. Some Democratic representatives wish to tack schedule-revision riders on to the reciprocity bill and omnibus the whole through or put the senate and the president on record against the measure. This, some Democrats think, would make political capital for them. But that party is by no means united on this question. In some sections of the South a tariff sentiment has been growing upon the people. We find the Democratic party only less convulsed than the Republican. More recently there has appeared an inclination not to load the reciprocity measure with riders. The Democrats realize the upper house is still in the hands of the Republicans, and, with a Republican president, it will not be possible to pass too radical revision measures, even when using reciprocity as a lever to force them. The result is as predicted. A feeling of uneasy uncertainty pervades the country and is bound to affect business to some extent until the matter is settled. Canada is still holding off. There is no doubt but that the Canadian parliament will pass the measure, but it will not do so until the British parliament has released it from the obligations of the British preferential relations with several foreign countries. This release will undoubtedly be given, but will require the readjustment of foreign relations, and may lead to the extension of the reciprocity idea between the United States and a number of other countries.

### The Corporation Tax

The United States Supreme Court has decided adversely to corporate interests in the case against the government in which the interests attempted to establish the constitutionality of a corporation tax. As a result, the government will not repay the \$25,000,000 which the corporations paid in under protest last year. When President Taft recommended reduction in the tariff two years ago he found it necessary to replace, in some way, the loss in revenue involved in the reductions. The supreme court had already decided adversely upon personal tax. There was little likelihood of a change of attitude. So the corporation tax was brought forward and made a part of the Payne-Aldrich tariff bill. As soon as it was enforced, interests began the fight to have that section declared invalid. They attacked the law on the ground that it is an income or direct tax; that it unjustly discriminated between corporations and partnerships; that it interferes with state control by imposing a tax on state-given franchises; and that it made corporate affairs public and was therefore a dangerous inquisitorial law. On these and other grounds the supreme court was unanimous in upholding the government. The court regards the tax as an excise duty—an assessment upon the transaction of business. Regarded as a return for a privilege granted, the tax is held just. The tax is imposed only on corporations found to be "prosperous." One per cent of the entire net income of corporations over and above \$5,000 is collected. In the aggregate this means a handsome sum to the government, but it cannot be regarded in the light of a burden on the classes which it affects. The greatest value of the law, however, is not found in the revenue which will be realized from it. Of much greater value is the power the government gains through it of supervising and accounting corporation affairs and regulating their business by law.

### New York Factory Fire

Another fire catastrophe was added to the already heart-rending list of the past few months when a ten-story shirt-waist factory in New York City burned, snuffing out nearly 150 lives. The cause of the fire is unknown, but it broke out during work hours on Saturday, Mar. 25, and spread with lightning rapidity, cutting off the escape of those on the upper floors. From the eighth, ninth, and tenth floors it is said there was scarcely a person escaped. Is such a condition as this tenable in the United States? The tale of the ruins is truly heart-rending. Inadequately provided with fire-escapes, what were provided were absolutely useless. The doors and passages leading to them were locked or so blocked that escape was impossible. The charred remains of many victims were found where they perished, madly trying to open up these doors. Scores were trapped on the upper floors, and, finding escape impossible, they leaped from the windows to the pavement below rather than bear the agonies of the flames. But a few weeks ago an inspection was made of factory buildings in New York City and 3,500 were reported to be without adequate fire protection. This building was one of that number, but nothing had been done to remedy the evil. Fire Chief Croker himself is quoted as saying that had the warning sounded by the inspectors been heeded the catastrophe would have been avoided. Fire-proof? yes that building was fireproof, and it stood the fire well. But almost no provision was made for the escape of occupants. Pure carelessness, nay, criminal carelessness here resulted in the loss of at least 141 lives. This is not the only case of such gross neglect. There are thousands of buildings in just as dangerous condition as that occupied by the Triangle Shirtwaist Company. The people of New York are taking up a public subscription to aid the bereaved dependents of the victims, and their action is entirely worthy. But how much better it would be if the same spirit and earnestness could have been turned to the remedy of the evil instead of to the aid of those deprived of sustenance through it.

### School Buildings as Social Centers

Not a little has been written on the desirability of utilizing the city public-school buildings after school hours. Millions of dollars are invested in them and they are well worth the outlay. They surely could be made a social center for the adults as well as for children. The fusing of the possibly discordant elements of the different peoples in this educational melting-pot is one of its valuable functions. If the mingling of the youth in the schools is helpful to dissipation of inherited foreign and native prejudice, why would not the mingling of neighbors in a school center be stimulative to community feeling and to love of law and order? Although the country schools are changing in character and, in some sections,

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notably changing in their area owing to the growth in the size of farms, nevertheless the public-school building still furnishes an available social center. In the revival of the country church the successful country pastor cannot overlook the possibilities provided in the better district school buildings. The National Municipal League recently appointed a committee on "school extension," and its report contained the following: "We have the public-school plants, but most of us no more appreciate what it means to have these possessions than the people in Europe before 1492 appreciated what it meant to have the earth. There was a whole hemisphere of incalculable wealth and opportunity about which they knew nothing. And in the public-school plant there is a whole hemisphere of value unrealized, undiscovered, by those who think of it simply as a building for the education of children with the additional use of an occasional evening school." The report defined a social center as "the public building or group of buildings and grounds which form the capital of the neighborhood, the focal point of its common educational, recreational, political and social life, the institution which is to the neighborhood or smaller division of a city as the civic center is to the city as a whole."

### An Unpleasant Duty, but a Duty

The frightful revelations of the spread of venereal diseases in the United States are arousing people to the necessity for aggressive action of some sort looking to reformation. Physicians who are familiar with the conditions could horrify many people with statements of some of the facts in the case. Christian leaders and editors of religious papers have, possibly, been too hesitant in referring to the increase of this "black plague." The time has come, it seems to us, when any false modesty should be put aside and the whole situation looked at in a calm and dispassionate manner. When our children fall into the mud, we do not hesitate, unpleasant as the task may be, to cleanse them. When society is in danger of contagion from this moral and physical leprosy, ought we to be waiting to provide a cure, even if we run some risk ourselves by coming into contact with this moral filth? Two or three remedies can be applied: We can break our silence and speak of the dangers of immorality; we can urge the passage of laws compelling the registration of cases of infection, and we can begin to teach, in the public schools, the lessons of sex relationship and of social purity. President Eliot has recently declared that "the social evil and the diseases incident thereto ought to be publicly discussed; so that the feasible remedies may be decided upon and applied. I am entirely convinced that the policy of silence upon these subjects has failed disastrously." Mr. John D. Rockefeller, Jr., who, as the foreman of the grand jury of New York City, investigated the "White Slave" traffic in that city, recently wrote as follows to Mr. Arthur Burrage Farwell, of Chicago: "The suggestion that lessons upon the sex relations and purity be taught in the public-schools, is a very interesting one. Personally I feel very strongly that such instruction should be given in the public-schools and also in other schools and colleges. At the same time I recognize that it is a most difficult subject to present and that very few public-school teachers would be capable of presenting it in a wise and proper way. Until special courses had been prepared and teachers had generally become educated on the subject it would probably need to be presented by a few selected teachers who would make that their specialty. Many will argue that this is a very dangerous experiment—while granting the contention it is fair to raise the question as to whether to make the experiment is more dangerous than to leave children and young people in ignorance of this question or rather to get their knowledge of it from impure sources."

### Present Need of Deep Religious Convictions

Under the stress of modern progress, there is constant danger, in our religious life, of drifting into unconcern and indifference regarding interests of the highest concern. Change of material conditions react upon our purposes and ideals. The temper of life which surrounds us modifies our views and estimates of moral standards and spiritual requisites. Laxity in religious duties is often but a change of viewpoint and for this reason all the more apt to prove injurious to strength of character. The modern Christian man needs a deeper conviction of truth and of the realities of life than did the Puritan, if he is to measure up at all to his virtues. The greatest competition a Christian man puts forth today should be found in the struggle for self-mastery and for obedience to the will of God.

## Editorial Table Talk

### Missionary Exposition and Pageant

It will be remembered that two years ago there was held in the city of London a Missionary Exposition called "The World in London," in connection with which there was a pageant called "Darkness and Dawn," setting forth in a series of dramatic representations a few significant scenes in the history of Christian Missions. The exposition itself was an effort to reproduce the exact conditions of some of the most important mission fields, in such a manner as to awaken interest on the part of that large company of people who are not so much opposed to missions as unaware and indifferent.

The plan of the exposition and pageant was so admirably conceived and so successfully carried out that after the conclusion of the London dates the same representation was given in a number of other English cities, and with the same successful results.

A plan so admirably adapted to accomplish educational purposes in mission work was not to be limited to Great Britain. The same exposition and pageant is to be opened in Boston about the middle of the present month, and to continue for some time. This will be only the first of a long series of American reproductions of the same great idea. The exposition and pageant are to be given in Chicago during the spring of 1913, as it takes more than a year to prepare the large number of people who have part in the representations.

Those who have had experience in the work insist that the most significant feature of the enterprise is the educational value of the representations to those who participate as helpers, or "stewards," as they are called. This number will reach 18,000 in Boston. And it is believed that not less than 20,000 will be enlisted in the Chicago representation. Strong emphasis is laid by the leaders upon the fact that the best results are the religious inspirations received by the workers and the visitors. In every case the financial results have been amply satisfactory, but this is regarded as the least important of the features.

### By-products of Every Member Canvass

One of the churches which followed the excellent suggestion of the Laymen's Missionary Movement and made an "every-member canvass," found that one of the by-products of its efforts was a renewed sense of fellowship among its members and a knowledge of the spiritual and social needs of its parish of which even the pastor had been previously in ignorance. Why would it not be worth while in the larger churches to organize such a system of thorough visitation? Under the direction of the pastor and deacons, or of a specially appointed committee, groups of members could call upon every family in the church. The faithful women of the churches, in some happy instances at least, are accustomed systematically to make visits upon the other women of the church greatly to the profit of the callers and the called upon. But we have in mind the summoning of the men to this duty—or to this pleasure and privilege—or at least the sending forth on this mission of sociability a man and his wife. If thoroughly organized and carefully continued and followed up, this plan could not but be helpful to church life and stimulating to church efficiency. These committees would be sure to get valuable information about the homes of the people. One Laymen's Movement committee, for instance, discovered a family which professed to be surprised that they were still members of the church upon whose membership roll their names were accurately printed. There are always, in every church, some members who are wont to declare that "no one ever calls on us except when the church wants money out of us." Such as these would receive a new impression. Every church, too, has its "submerged tenth" or more, those who, for one reason or other, cannot, or do not, attend the public services. What a blessing a cheery smile and hearty handgrasp might prove to them! The "shut-ins" would be delighted to meet their fellow-members. They are glad to see the pastor, but sometimes, no matter how untrue it may be, they think his calls are "professional." These are some of the advantages which might come to those who are "at home," but the benefits which would come to those who did the visiting would not be, by any manner of means, the least part of the good of an "every-member canvass" for the sake of the members rather than for the sake of the missionary societies. We believe the suggestion is worthy of consideration. Perhaps even the smaller churches in which the members are accustomed to say that "everybody knows everybody" might find that like most genera-

slites this, too, is not altogether true. And, besides, the task might prove to be helpful to revision of the list of members, even more helpful than the compulsion of the budget.

### Saving Blind Babies

"The baby in its first year works harder than at any other time in life, getting a grip on vital things," writes Mrs. Cynthia Westover Aden, president general of the International Sunshine Society, in *The Survey*. "Tennyson's lines emphasize this:

But, as he grows, he gathers much,  
And learns the use of I and me,  
And finds I am not what I see  
And other than the things I touch.

"Now the blind baby has to come to this apprehension of the Ego by devious processes, through touch, hearing, and the sense of smell. The work is heavier. And help from the untrained parent is not to be expected, even where the parent is not compelled by the need of earning a livelihood to neglect the loved little boy or girl. With children who can see, the parent has the guide of personal memories running back almost to babyhood, and the guide of common and conventional treatment of babies. Both fail miserably when applied to the case of the blind baby.

"Until the recent establishment of homes for blind babies, such infants took their chances with special attendants always unscientific and often unsympathetic, if the parents were more than well-to-do people; or in middle-class homes, were fed and washed and pitied by affectionate mothers whose ideas of drawing out the mind were primitive and impossible; or in the wage-earning class they were left long hours each day, locked in rooms or even tied up, to guard against accident, while the mother earned aliving; or, if foundlings, they were picked up and classed as idiots, and made to become idiots by institutional surroundings."

### Seems True and Harmless, but is Unchristian

The modern Christian temper makes a place for tolerance and comity. The things in which the churches agree are so many, and so manifestly more important than the points in which they differ, that federation for effecting common moral and social purposes is regarded by Christians everywhere as desirable and necessary.

When it comes to talking about anything beyond federation, however, about real union and the abandonment of the sectarian order, there is one surviving conception which is amiably allowed to persist and to stand in the way of the fuller unity for which Christ prayed. This is the conception that each denomination, *ours* at any rate, stands for some distinctive and all-important truth which would be lost were *our* denomination to surrender its separate existence.

The *Christian Century* commented recently on an ably conducted Methodist paper's justification for the maintenance of a separate denominational young people's society. The claim was set forth that Methodism stands for some distinctive spiritual truth which calls for the training of a generation of young Methodists.

We do not believe that this claim would be made by such a broad-minded Christian as we know the editor of the *Epworth Herald* to be if the invidious implications of the conception were brought fairly to his mind. Has not the time come when this specious claim of distinctive virtue should be squarely challenged and tested? As a general statement, it sounds not unreasonable, and the average person will let it pass for true, but it will not bear analysis.

No big-minded man, touched with the new spirit of fraternity and mutual appreciation that is now abroad in the church, will subscribe to the claim when it is translated from general into specific terms. The moment he undertakes to say just why one should be a Methodist rather than a Presbyterian he feels how untrue is the claim of distinctive excellence. The fact is that there are no reasons save purely adventitious ones, such as family history, convenience, personal acquaintance and so forth, for preferring one evangelical denomination rather than another.

A writer in the *Central Baptist* (St. Louis) takes the claim seriously for his own denomination and proceeds to state specifically its distinctive excellences. It is such a good illustration of the absurdity of the innocent looking generalization that we reproduce it here.

I reason in this fashion: If we have peculiar views that cause us to stand out distinct from other religious bodies, these views are either valuable or worthless, true or false. If the latter, then we ought to discard them and cease to exist. If they are valuable, we

stand for something worth standing for. If we stand for something valuable, then it is folly to keep silent that other people will imagine we are ashamed of what we believe. If we fear to proclaim our views, we lose our own self-respect. It is easy therefore to see how Baptists grow who are wisely aggressive in doctrine and who die when they are not.

Who teaches salvation by grace as the Baptists do? Who really and truly understands repentance, faith, regeneration, and sanctification but the Baptists? Who in fact wants to know what the Bible says about baptism and the Lord's Supper but the Baptists? Who stands for soul liberty and church liberty as the Baptists do? What people with any history worth speaking of have nothing in it to put them to shame except the Baptists? Who but the Baptists have proclaimed the Bible as the one standard of faith and practice and consistently lived up to this declaration? Who have suffered so much and so gloriously as the Baptists?

Such sentiments as these are not representative of the spirit of the great Baptist denomination at all. Not a single one of the points implied by the above interrogatories is true—not one. In not a single one of those particulars is the Baptist denomination superior to the Methodist denomination, or the Congregational, or the Presbyterian. The *Christian Century* believes it is important to admit this, and of vital and far-reaching importance to bravely accept the practical consequences of such admission.

### The Greater Need

In a letter just received from a minister of ability, consecration and success, there occurs this line: "I doubt if I shall remain in this church much longer. They want a big business manager, and not a minister and preacher. The former is quite out of my line."

The situation described is altogether too frequent in our churches. Frequently the administrative work of the congregation is almost wholly left without attention by the men in the membership who are best able to make such work effective.

It is a pathetic situation when the officers of the church, elders and deacons, are either chosen from the least efficient and least successful men in the membership, or, if successful themselves, they are indifferent to the business and administrative welfare of the church, and put upon the preacher a burden too heavy to be borne.

It is frequently the case that men who are successful in business, proprietors of factories, heads of stores, banks, or other aggressive lines of business, are unwilling to devote to the business of the church time and efficiency that would solve with scarcely an effort on their part the perplexing problems of organization and finance with which so many churches struggle ineffectively.

Such men go on devoting themselves to their own business, while the work of the church in which they might be experts is left in the hands of men either without business experience or occupying small places as employees, merely because they are willing to accept the responsibilities which the others evade.

Meantime the finances of the church are in a tangle. The minister's salary is unpaid. Needed repairs are neglected. The missionary offerings represent only a fraction of the church's responsibility, and the minister is oppressed with a sense of futility which presently drives him elsewhere, in the hope that he may find a church where there will be a fair distribution of labor, and where the business experience of the successful men of the congregation can be coined into church efficiency.

We are not overlooking for a moment the fact that in some instances the so-called successful business men in the membership of the church are no credit to its moral standards. It is too frequently the case that a man who is known both as a leading merchant, manufacturer, banker or professional man, and as a member of the church has a reputation for indirection, hardness of spirit, unscrupulousness in conduct, and even moral delinquency which reflects unhappily upon all that the church holds sacred.

It is far better in such instances that the church should rely upon the business abilities of less successful but more conscientious and exemplary men. Nothing is to be gained by exploiting those of unsavory reputation as church officials.

But there are plenty of successful business men who are at the same time devoted Christians. These men owe it to the church to accept office and to work at the task. Not until the manhood of our churches is awakened to the sense of responsibility for the welfare of the local congregation can any department of Christian work be efficiently administered.

This is the first duty of the brotherhoods, men's leagues and other organizations of the manhood of the churches. And it is a program large enough to give ample activity to the men in most of our congregations.

Such a program of church efficiency would lead legitimately to

cooperation with other such groups of men, in promoting the great forward movements of the brotherhood, and of the universal church for the realization of the kingdom of God.

### Recent Excavations in Palestine

For many years biblical students have been looking to the Hill of Samaria with constant expectation of important finds whenever the excavator's spade should open up this wonderfully promising mound. As is well known, Samaria was one of the most important localities through the long centuries of Hebrew civilization. The site was purchased by Omri, the father of Ahab, who removed thither the capital from the indefensible site of Shechem.

From that date onward till the destruction of Samaria in 722 B. C., the place was the center of political and social interest in the Northern Kingdom. After its destruction by Sargon the site remained desolate until rebuilt in the Herodian times, when it once more became a capital of importance, and was named Sebaste in honor of the emperor.

Herod the Great made it a beautiful city by his elaborate scheme of public buildings. And the remains of this period have been visible above ground in the form of rows of pillars and fragments of architectural material scattered over the place.

In 1908 Harvard University secured a firman from the Turkish government to conduct excavations on this site. During the past three years notable discoveries have rewarded the work of the excavators, although during the first year they were seriously handicapped by official opposition and bad weather conditions. The first important result was the disclosure of a great stairway, wide and impressive, with an altar at its foot, near which was a mutilated marble statue of great size. At the top of the stairway was a paved platform, and on the further side there were the massive walls of buildings.

It was believed that the statue represented Augustus, while the altar was probably constructed by the Herods, the stairway and platform belonging probably to later times. In 1909 there was excavated south of the platform a large structure which appears to be a temple erected by Herod in honor of Augustus. Underneath the floor level of this building were the remains of private houses of the Greek period, and still lower were found the massive walls of a large Hebrew structure, which, it is thought, was the palace of Omri and Ahab.

On the western side of the hill was found a Herodian gateway flanked by two great round towers. Near the village which now occupies a part of the hill was found an open paved space which was identified as the forum of Herod's city. Near it was a large building which was believed to be a basilica or church. There is no doubt that the finding of the Omri-Ahab palace is the most important discovery yet made in Palestine. The further investigation of this building occupied the explorers during 1910. Nearly one and a half acres have been exhumed, according to the report of Professor David G. Lyon, the director, who calls attention to the fine work of the masons as a sidelight on the attainments of Hebrew architects and builders in this early period.

Nearby, plentiful remains of pottery inscribed with Hebrew characters have been found, and it is believed that these come from the period of Ahab. The writing is similar to that of the "Moabite Stone" inscribed by King Mesha, a contemporary of Ahab. The names include many which have striking likeness to those found in the Old Testament.

The work at Samaria has been in charge of Professor George A. Reisner, who has brought to the enterprise the results of his long experience in similar work in Egypt. A correspondent informs us that reports and photographic illustrations will soon be ready for publication, according to advice from Professor Reisner. A recent article in the *Harvard Review* deals interestingly with this important find.

It is apparent that only a beginning has been made at this remarkable site. It is perhaps the best in all Palestine, because the remains of ancient life have suffered less from exposure and plundering than in other places where the soil has less depth, and where digging has been more or less constant, as at Jerusalem.

Missions are not an occasional duty, but the essential necessity of Christian life. It is not an exceptional enterprise to which man is occasionally summoned, it is the fundamental condition without which man cannot live. It is not like an army summoned once or twice a century to repulse a special foe, feeling itself unnatural, expecting from the moment of its enlistment the time when it shall lay down its arms and go back to the works of peace. It is like the

daily activity of the city, taken up naturally every morning, constituting the normal expression of the city's life, never to cease while the city lives, the pulse which shows at any moment what degree of vitality the city has—such is the missionary spirit of the Christian Church.—Phillips Brooks.

### The Longing for Christian Union—A Passion

"That the world may believe that thou didst send me." Unless the main purpose of the church is held steadily before us, there is danger that we shall mistake personal and sectarian ambitions for the longing after Christian union. The sin of sectarianism is that it hides the truth. Only those who put the emphasis upon service really desire Christian union. The Roman Catholic Church proclaims in season and out of season that it is willing and anxious to swallow up all the Protestant denominations. It concedes nothing. The Protestant Episcopal Church has equally benevolent designs. Other bodies of the Christians of like aims with the Catholics and Episcopalians can easily be found. It is doubtful whether discussion is doing as much for Christian union as some of us fondly believe. When union does come, it may then be seen that forces unobserved by zealous preachers of union have brought it about. Economic and political conditions are becoming unfavorable to sectarianism. The public schools, colleges, and universities are preparing the way for religious co-operation. With the increase of knowledge and of the spirit of service, men may become indifferent to distinctions which they now consider important.

If the churches are to be served in the ministry by the best type of manhood, denominational rivalry will have to cease. There is much serious work in this world for strong men. They are not attracted by the prospect of religious leadership in towns that have five or six or a dozen church organizations where one is sufficient for the needs of the people. A sensible young man may be excused for not believing the ministry offers the best opportunity for service, if all his knowledge of the ministry has been gained in an over-churched town.

Christian business men have reason to long for Christian union. They have to furnish the money for church buildings and for running expenses. They give for home missions. Why should not their money go into one building that is adequate for the uses of worship and instruction rather than into two or more inadequate buildings? Or why should a town have two good buildings when only one is needed? What is the sense in sending two or three missionaries into a new community when one can do the work?

Interest in education leads to interest in Christian union. By co-operation among the churches, colleges could be established and decently supported in all places where colleges are needed. In this way the opportunity to gain an education would be afforded to thousands of young people to whom it is now lacking. The appeal for funds would have much more force if colleges were located with reference to the needs of the people.

The supply of properly qualified Sunday-school teachers is limited. A good teacher should have the privilege of canvassing the community for pupils without the risk of arousing the wrath of superintendents and teachers of other schools. When one sees children in schools that have poor teachers and knows that good teachers might be had for them if unnecessary divisions among Christians did not exist, he is no lover of children if his longing for Christian union does not become a passion. The literature of the Sunday-school could be vastly improved if the same lesson helps and the same periodicals were used by a larger number.

Go to the juvenile court of Chicago. There you will see a Catholic priest whose business it is to look after delinquent and dependent children of Catholic parentage. He is prepared to take care of every child that has no relative or friend to look after it. Inquire for the representative of the Protestant churches. You will learn that Protestantism does not count for much at that particular place of need. United Protestantism would not neglect the children that are brought into court. The juvenile court preaches an eloquent sermon on Christian union.

Now may it not be possible that before we settle on the terms of Christian union, we ought to go to the courts where neglected children receive the attention of the state, to the communities where young people are growing up uninstructed, to the over-churched village, and to the crowded quarters of the city, and learn what sort of business the church of today has before it? Will not the essentials of our faith be more likely to appear if we emphasize the work the church has to do than if we debate the questions that disturbed the fathers? "The heart makes the theologian." The quality of the theology depends upon the interests of the heart. [Midweek service, April 12. John 17:15-23; 1 Cor. 1:10-16.] S. J.



Miss Mattie Pounds.



Mrs. Anna R. Atwater.



Mrs. J. M. Dungan.

## Woman's Jubilee Reaches Climax

**Missionary Enthusiasm Touches Highest Mark in New York City**

BY MRS. MARIE V. BOWMAN.

The Woman's National Foreign Missionary Jubilee reached a climax in New York last week when about eight thousand women from all over the land foregathered and gave themselves heartily to a three-days' celebration of the first fifty years of woman's organized work for women and children in missions.

It was a great celebration—curiously great—in a historical sense, since it carried with it the most engrossingly interesting history of the century in regard to the development of women—not, strangely enough, of the women to whom missionaries have been sent, but of the women who sent the missionaries.

### Woman's Changed Attitude.

From being uncertainly and feebly active in the great enterprise to which the women gave themselves one-half century since, they have found themselves in these closing days of the celebration of the history of the movement, in a wonderfully changed relation to the world.

They have found themselves a big part of that great moving force which is making the world's history, which is changing the place and power of womanhood in the world's work from the weakly subsidiary to the dependably forceful. And this has come through the divine leading in fifty years of service—not without heart-breaking failures, not without tears and night watches, for the vary souls of women were proving once more that the Lord gives for every service great measures of pity, love, and gifts of divine beauty in return.

### Rich With Experiences.

The women who have been touring the United States, holding jubilees in each section of the country, all came into the New York Jubilee with fullness of heart experiences to report their work. To meet them came thousands of women from every part of the United States, among them some of the dear women who were in the movement from the first, and who, on Tuesday, came before a great audience in a "Pioneers meeting." One beautiful spirit who has found a whole life's joy in the work, spoke finely, in a good, clear voice of her experience, dating back to her departure for India in 1848, before a woman's missionary society was ever formed.

A delightful raconteur, she told of a four-

and-one-half month's journey which had to precede the finding of a suitable place for work in India. Most charmingly she and four other ladies from seventy-eight to ninety-one years of age, related what the years had brought in changing cycles to them and how their eyes had seen the great work of missions come into its present wonderful development.

### Denominations Left Behind.

It was significant that as these women and visiting missionaries from the field came before us with the story-telling of the half-century's history, denominations were left so far in the background they were not to be seen at all, and these women, whether Baptists, Methodists, Disciples or of whatever denominational shade, simply stood before the great audience as our women who had made history for us, just as Christians.

The first day of the jubilee had been given to the great missionary pageant which was most wonderfully shown in the Metropolitan Opera House and looked upon by four thousand people. The pageant was fittingly introduced by beautiful music given by the New York Musical Art Society, conducted by Dr. Frank Damrosch, and during the whole of the pageant a most reverent and quietly thoughtful feeling was maintained by the musical setting.

### An Authors' Evening.

On Tuesday evening an "Authors' Evening" was given, introducing to an immense audience taxing the capacity of Carnegie Hall the authors of the books which have been given to the missionary societies of America by the wise planning of the United Mission Study Committee.

Miss Louise Manning Hodgkins sent a message, Mrs. Caroline Atwater Mason sent a long letter full of hope and encouragement, just as she was sailing to France to write her new volume of travel. Dr. Zwemer from far Arabia asked that Psalms 68-11 be read as his message.

The authors present who spoke to their long-time friends of the printed page now face to face were: Dr. and Mrs. Francis E. Clark, Mrs. Anna Brown Lindsay, Mrs. Helen Barrett Montgomery and the author of next year's text book on the comparison of Christian with non-Christian religions, Robert E. Speer.

Wednesday was given to a very interesting series of meetings intended to bring out the new features in mission—the modern organization methods necessary to the work as enlarged by the jubilee movement.

### Conserving Jubilee Zeal.

It was decided to ask the Woman's Board to appoint members of a commission which shall have as its object the conservation of the immense energies developed by the jubilee.

It looked very much in these meetings as if we are on the verge of a complete federation of woman's missionary societies which will result in that large unity of forces which is one of the beneficial underlying aims of the Christian missionary enterprise. "That all may be one" both across seas and here at home as well. It was felt that in more ways than one we were making history in this New York jubilee.

### Hotel Men Surprised.

New York hotel men are about as worldly-wise a set of men as could easily be found, but even these blasé individuals have been the victims of a surprise this week when they were asked to furnish a really smart luncheon in four of the largest hosteries of the city in their most elegant banquet rooms to six thousand women!

Then when they found their corridors crowded with six thousand beautifully gowned, spring-hatted, smiling Christian women, we imagine they received a shock which it will take some gigantic affair to repeat.

This is the largest woman's banquet of all history. The New York papers featured it with the heading, "Takes Three Hotels to Serve a Luncheon for 6,000 Women."

On Thursday, denominational rallies took up the morning hours and served to accentuate a fact which is being recognized, though tardily, by many bodies, namely, that interdenominational association makes denominational work stronger wherein it should be strengthened.

### Christian Unity Note.

The note of Christian unity was struck strongly time and again. Our Miss Miller emphasized it often in her addresses, saying that it is impossible to carry denominationalism into foreign lands successfully, because they cannot comprehend it, nor see it as an



Mrs. Mary C. Craig.



Mrs. M. E. Harlan.



Mary J. Judson.

essential part of Christianity. She and Mrs. Montgomery both said we would never have, in China for instance, Methodist Christians, nor Baptist Christians, nor, in fact, any kind of Christians but just Quakers. Christians. Mrs. Montgomery said, "We don't go there to establish Churchianity, but Christianity." The flavor of the Edinburgh spirit filled this gathering—the great spirit of Christian unity.

#### Almost a Million Raised.

The last evening was given to a mass meeting in Carnegie Hall, which again was filled to overflowing, so that large meetings had to be held in nearby places. At this meeting the reports of gifts as far as received were announced. The amount not being complete, but aggregating in cash and pledges over and above the regular offerings of the Woman's Foreign Missionary Societies, \$870,456.90. It is expected the Million-Dollar aim will be realized before the close of the year.

We were cheered by the result of the considerable efforts on the part of our women of our own church in New York district.

Out of \$130,560.00 given by New York women, our own part of this offering was \$6,550.60. Will you notice the proportion

and then remember the struggle which our New York churches are undergoing—and help these people.

#### Disciple Women Active.

The ladies of our own churches led by Mrs. Wm. Bayard Craig, Chairman for the Disciples, and ably seconded by many fine women, made the stay of the Disciple members in New York most pleasant.

Receptions were held for the women of the Christian Women's Board of Missions which proved most delightful. Mrs. Harlan, Mrs. Cunningham and Mrs. Wells being present from the National Board.

The results of this series of Jubilee meetings cannot, of course, be told or even estimated. Like the Layman's Missionary, and the Students' Volunteer movements, it will be farther reaching than we can see with our limited vision, but sometimes a larger vision comes to us, and we pause on the mountain top to which we have been caught up, and contemplate in our dim and unrealizing way the march of the forces of God toward that divine completing of the task which has so long been the "unfinished task."

Shall we finish it under His guidance in this generation?

## SKETCH OF MRS. HENRY W. PEABODY

BY MRS. HELEN BARRETT MONTGOMERY.

The victorious progress of the Jubilee has been made possible by the devoted enthusiasm and energy of many women; but it detracts not at all from the credit due the many to recognize that without the initiative, spiritual vision and persuasive eloquence of Mrs. Henry W. Peabody the Woman's Jubilee would have been impossible.

For ten years Mrs. Peabody has been a member of the central committee for the United Study of Missions and for nine years its chairman. This interdenominational committee was formed at the time of the New York Ecumenical Conference in 1900 under the chairmanship of Miss Abbie Childs for the purpose of uniting the women of all denominations in the more serious and comprehensive study of the mission fields of the world. Each year it has published a widely used text book covering some phase of mission study.

#### First Thought of Jubilee.

The topic selected for the present year's study was the story of the organized work of American women, done during the past fifty years, for the women of non-Christian lands. It was after this text book, *Western Women in Eastern Lands*, was already in press that it occurred to Mrs. Peabody that the fiftieth

anniversary of the granting of the first charter to a Woman's Missionary Society by the state of New York ought to be fittingly celebrated. Calling her committee together she rapidly sketched her plan for a series of meetings in strategic centers from the Pacific to the Atlantic. The plan as she outlined it was virtually that which has since been carried out.

#### Difficulties in the Way.

The Central Committee took up the project with enthusiasm and authorized its chairman to enter into correspondence with the forty-four Woman's Missionary Boards that have been the outgrowth of fifty years of missionary activity in the various denominations.

Most people recognized the value and beauty of the idea; but many feared that the obstacles were too great to permit its successful realization. The shortness of the time, it was late in April and the meetings must begin early in the Fall; the difficulty of finding the proper leaders over such an extent of territory; the absence of any general organization; the lack of funds, all loomed large to many.

Here was where Mrs. Peabody's contagious faith and superb executive ability came into

play. She encouraged the doubting, pointing to the fifty years of organized work that had given us trained bodies of women in every State, who only needed to be brought together for interdenominational activity. She got out tentative plans of organization and sent these broadcast. She began to correspond with prominent women in thirty cities. From the quiet home in Beverly a thousand currents of activity were started by an energy that never flagged under the burden of a correspondence that would soon have staggered a weaker woman. All through the Summer she explained the plan, encouraged and enlisted the rapidly increasing army of workers in many cities. The difficulties of getting a national movement under way in such short notice were really appalling, and would have daunted any leader without the audacity of faith which Mrs. Peabody possessed.

#### Difficulties Overcome.

Little by little the difficulties were surmounted as the splendidly equipped women were brought into the committee work of the various centers. Under their skillful hands the simple plan sketched by Mrs. Peabody was expanded and diversified into the strongly individualized Jubilee meetings that have gone on in triumph from city to city.

Yet, throughout the rapid course of the Jubilee as one who directs the swift course of a canoe on a sinuous river, Mrs. Peabody has been at the helm. Her patience, her tact, her tireless industry, her deep consecration have been indispensable factors in the success of the whole. A hundred times the movement would have been wrecked by its own weight and momentum had it not been for the quiet woman at the center telegraphing, telephoning, sending out letters and bulletins, untangling difficulties and making straight a high-way.

#### Traditions of Study and Service.

A brief sketch of the remarkable woman who has been the inspiration of the Jubilee will be of interest to many. Lucy McGill came of a family that had inherited traditions of study and of service. Her girlhood was spent in Rochester, New York. Upon her marriage to Norman Waterbury she went to Madras, India, where she spent seven years of fruitful service. Her singularly winning presence and rare social charms gave her entrance to many homes difficult of access, and her broad sympathies and genuine democracy made her not less beloved by the poor outcast people.

Upon the death of Mr. Waterbury she returned to America, and shortly after was made Home Secretary of the Woman's Baptist Foreign Missionary Society. In this office for nineteen years she was the moving spirit of this great missionary organization. Her skill in editorial management was shown in



Miss Florence Miller.



Mrs. Henry W. Peabody.



Mrs. Helen Barrett Montgomery.

her management of The Helping Hand, the organ of the society. Its freshness, interest, attractive print and illustration won an ever increasing list of subscribers. Under her management, too, the leaflets issued by the Board won a reputation even in other denominations for their good taste and a certain distinction in type, paper and illustration that made them look "interesting." Under her inspiring leadership the missionary work among young women and children received fresh impetus and expansion.

After nineteen years of service that had made her the most widely beloved woman in the Baptist Church, she laid down her official duties to become the wife of Henry W. Peabody, a man distinguished in many lines and

one with her in devotion to wide interests of the Kingdom of Christ. Two years of ideally beautiful married life were given her, years crowned with the happiness of ministering together. Upon the death of Mr. Peabody, she took up her life with wonderful courage and unshaken faith. The biographical sketch of her husband which she wrote for private distribution is the story of a noble life nobly told.

In her beautiful home in Beverly, Mrs. Peabody gives her time, strength and money unstintedly to the service of the Master. No business man goes with greater regularity to his office than she to her desk each morning to dispose of the mass of correspondence that comes to her from all over the world.

home and the children have difficulty in claiming their right. Mrs. Montgomery is editor also of "Helping Hand," and an occasional contributor to current literary publications.

Her gracious and winsome manners and vivid personality are beloved characteristics of her rich nature, together with a rare sweet spirit and abundant physical energy. Her consecration and sympathy leads her to do her particular share of the world's work supremely well. Exercised over all the great questions of the day, she delights in a "tabasco dash of argument." She is a sincere and aggressive believer in democracy and human brotherhood. She is self-poised and calm and possesses a soul fitted to behold visions. Withal, she is a profound optimist and a listener to "sky-born music."

## MRS. HELEN BARRETT MONTGOMERY

BY MARY RIGGS NOBLE, M. D.

Two names are constantly associated in speaking of the Jubilee celebration, that of Mrs. Peabody, the general to plan the campaign, and that of Mrs. Montgomery, who not only aided in the planning but whose personality has been the one around whom the celebration in each city has centered. Mrs. Montgomery's unique preparation for doing just the work this Jubilee called for includes many various activities, and her acquaintance with conditions in many lands, gained by study and travel, her grasp of the unifying factors which make of this wide and various earth one unit, her sane and brilliant handling of the facts and arguments which bring, first, a hearing, and then, a conviction that she is right, on the part of those who listen to her, has won to the missionary cause, whose Jubilee is in progress, thousands of persons who needed to be persuaded, by a cool, calculating and intelligent handling of data, that the department of modern missions should have the co-operation of all Christian people.

### Educated at Wellesley.

Mrs. Montgomery was born in Ohio; was educated in Wellesley College, where her record showed unusual mental acumen, and of that College she is now a Trustee. Her civic activity in her home city of Rochester, New York, especially in educational reforms, includes ten years of service on the Board of Education, together with constant and radical agitation in creating city ideals leading to practical and pronounced betterment of conditions for all classes. This brought her into prominence as a club woman and she was made President of the New York State

Federation of Woman's Clubs. after college gave her preparation for lecture work in the field of University extension. Her lectures on Florentine Life and Art revealed once more how many-sided was her mind. Of late years her close connection with the work among college women, in Mission Study Classes and Summer Conferences, has given perhaps as great an opportunity to judge of how broad was her vision, and how high her standard for world responsibility, as any work she has done.

Not long after finishing her college course she was married to Mr. William A. Montgomery of Rochester. Her ideally happy home-life, the oneness of herself and her husband, in their church and city and wider activities, are a beautiful commentary on the best American home life. To the friends who are privileged to know her at somewhat closer range, her delight in domesticities is beautiful to see. She loves the compounding of mint, anise and cummin as well as delving into the profounder matters of the law, holding a just balance in relative values. In their home in Rochester there live, with Mr. and Mrs. Montgomery, both their mother and hers. Their daughter is in Wellesley College.

### Literary Activities.

As a writer of unusual force, Mrs. Montgomery was chosen to be the author of two of the United Mission Study Books. The one for this year, "Western Women in Eastern Lands," is one of Macmillan's six "best sellers." She is co-editor with Mrs. Peabody of "Everyland," a children's missionary magazine of such interest that it is said that grown-ups seize it when it comes into the

## Whose Child is Crying?

The cry of a child is heard. Every ear is alert, and every heart answers. Whose child is it? is the thought in every heart, even the words on every lip. The course of action is determined by the answer. If it is our child that weeps, we silence its sobs with the kindest words. If it is our child that is hurt we bind up the wounds with the tenderest touch and we kiss away the pain. If it is our child that is sick we patiently watch through the weary hours of the night, anticipating his every need. If it is our child that is lonely we fold him tenderly to our hearts until he is lonesome no more.

But suppose it is somebody else's child. Suppose he is an ill-kept, dirt-covered, neglected child of the street, then what is the answer to his cry? When he weeps he often receives blows. When he is hurt there is none to pet. When he is sick there is none to heal. When he is lonely nobody cares. If he is tired and fretful he has a filthy bed, for he is nobody's darling.

Yet these children that we call our children and nobody's children are God's children. Does he care about them? Does he love them? Would he have us treat nobody's children with the same tenderness and love that we treat our own? We are untrue to nature when we fail to love our own children. We are untrue to Christianity or Christ when we fail to love the orphan child. Jesus said, "As my father hath sent me, so send I you." He wants to bless the neglected lives of nobody's children, but he must do it through us. Shall we be true to him?

Your answer to the Easter call of the National Benevolent Association is your answer to the cry of God's children.

# Divided Christendom Not Unmixed Evil

## Lessons on Unity Learned Through Divisions

Further Contributions in Symposium Begun Last Week.

### Christ's Ideal Not Ecclesiastical

The primary purpose of the church is to create character—to make men and women. From her long period of division she has been learning that the great denominations succeed about equally well in this accomplishment, and therefore that the denominational differences are not sufficiently vital, or of such a nature, as to incapacitate each denomination for performing in so far this heaven-appointed function. If the tree is to be known by its fruit, then we cannot identify the true church with any one denomination to the exclusion of the others. Again, the true church must be large enough to include all Christians, and therefore larger than any one denomination.

Another lesson we have been learning is that if the tree is known by its fruit it does not make so much difference who planted the tree, or what system of pruning was used etc. The one chief concern and satisfaction is the fruit yielded. And so the very fact that the various denominations produce the Christian character and life, indicates very clearly that the divisive things, the things which have produced, and today continue, these different bodies, such as dogmas, ordinances, and polities, are not the things that produce Christian character, or shape the Christian life, and should not therefore be allowed to stand in the way of Christian union.

While the church has been learning these lessons she has also been learning that the social ideal of Jesus was not ecclesiastical. That ideal was the Kingdom of God; that is, a social order in which, in all departments of life, God's will is done on earth as it is done in heaven. This kingdom is larger than any one denomination, and as the denominational leaders have seen this they have begun at once to subordinate the denomination to the Kingdom; and as the leaders in the different denominations have come to see this, they have been led irresistibly to see that the Kingdom is larger than all denominations combined and hence larger than the church universal. Through this conviction they have been led to see further, that after all not the church, but the Kingdom is the vitally important thing. And the church, so long self-centered, has at last come to see that it is but one of God's chosen means for the realization of the Kingdom in the world.

It is this social ideal that staggers the divided church; that is aiding her to realize that unity of faith already exists as well as unity in primary purpose, namely, the creation of Christian character, and the Christianization of the social forces of our day; and that the unity that still tarries in its coming is unity of action, unity in conquest, unity in the great task of social regeneration. This unity lingers along the path of progress because of an over-emphasis, an over-valuation, of the things that divide.

What bearing now do these lessons have on the problem of ultimate unity? They show us: (1) That union will never be realized by one denomination's absorbing the others. (2) That the union to be realized will not be on a basis of authoritative creedal statement, or agreement in the observance of the ordinances, or uniformity of polity. (3) That unity will be the product of a process of growth, not the creation of church councils by vote. (4) That the basis of *ultimate* unity will be just the basis of *present* unity, namely, personal loyalty to Jesus Christ and his social pro-

gram, the realization of God's Kingdom on earth.

T. E. WINTER.

### The Indispensable Grace of Tolerance

The recent conferences in New York in the interest of Christian Union, in which our own committee was prominent, opens a new chapter in the history of our Christian union efforts. The expression of ideas covered a wide range and were not limited to the lines of the question with which the conference started. It is a good idea to continue the conference in our own papers, it may deepen among us the desire for Christian Union and that after all must be the foundation of success.

We seem to have learned:

That a divided protestantism is too weak in spiritual power and resources to win the world. See New York City as an illustration.

That each denomination has developed some truth in its own history and experience that will enrich the future united church.

The importance of our own conscientious convictions to us teach us that we must respect the conscientious convictions of others.

That conclusions which now seem unalterable to some of us may be changed because a full and more thorough study may modify the basis on which our present conclusions rest.

That Christian union does not mean uniformity in ritual, in forms of worship, or in any of the matters that belong to the realm of congregational freedom.

That there is a distinction that must be recognized between the vital and the formal in the Christian religion. Jesus emphasized the vital things.

That, and this is the most important point, the great thing needed just now is a rise of the tide of brotherly love in the hearts of Christians. We need a real, sure enough love for the other fellow who has been trained in a different religious school, a patient, sympathetic readiness to hear his side of the question and a successful effort on our part to see the problem from his view point. The problem of a universal church broad enough to include all races and all temperaments, making room for the lessons learned in 1900 years of history and for an ever expanding future, is so large and so complicated that only the thoughtless or superficial can be dogmatic and cantankerous in discussing it.

The dominion of a divine love and a spirit of teachableness were so marked in the recent conferences: there was such unfailing courtesy and gentleness, along with a frank and virile recognition that conscientious convictions must be respected, that it seemed like the dawning of a new day of real Christian brotherhood.

Finally, we seem to have learned that until we can confer on the Christian union question either in public or in private, in the most courteous and considerate manner, we are not ready to confer at all. No possible mechanism or outward pressure will unite the people of God if the essential brotherly love be lacking. A marriage without love is not a blessing.

We are the only large religious body that originated as a Christian union movement. We would be recreant to our leaders and their ideals if we held aloof in the Christian union movements of today.

WM. BAYARD CRAIG.  
Lenox Ave. Church, New York City.

### To Distinguish Essentials and Non-essentials

The church has learned by her long period of division to distinguish between the essential and the non-essential in Christianity. In studying the causes of denominationalism we find that they are based almost completely upon the things that are in no sense essentially Christian. We have been forced to ask the question "What is Christianity?" and in answering it have discovered oft times, to our great surprise, that much that we considered Christianity has very little relation to it. Forms and church organization, denominational names, forms of public worship, creeds, theologies, many tests of fellowship, are now seen to be inheritances of the religious thinking of the past that has served its day and is hampering the larger life of the church in this age. We have also learned that modern denominationalism is fundamentally based on a false premise. That premise is that Christianity in its theology, liturgy, church polity, creedal statement, biblical interpretation, ordinances, forms, tests of fellowship, etc., has but one divinely authentic form. Each denomination claims for its particular expression of Christianity the honor of being that form, whereas, on the contrary, we are learning today that our denominationalism is built up on differing religious experience. We are seeking to find out the common element back of them all. We are finding that much of our modern religion, to use a phrase of Prof. James, is "second-handed" and very unreal. It seems to me, therefore, that we have learned by sad experience of sectarianism, the valuable truth that the Christian experience is not a thing one generation can formulate into articles and try to force every succeeding generation to subscribe to, but that the ultimate church must grant a place within its fold, not only for what we may call the varieties of Christian experience, real, genuine and sincere, but also for the ever-changing and ever-enlarging experience of each new generation. In a word we have learned: First, the waste and wrong of the divided church. Second, the non-essential nature of much that causes division. Third, that Jesus spent his life battling against a crystallized institutionalism very much like the modern church. Fourth, that men in all honesty have Christian experience of widely differing forms; but essentially Christian. Fifth, that Christianity does, and must recast itself according to the needs and the larger vision of each new age.

Bloomington, Ind. JOSEPH C. TODD.

### Impotence in Presence of Human Problem

The church is beginning to learn that in her divided condition she is unable to carry out the Lord's commission to evangelize the nations. The foreign missionaries have long felt that the divisions in the church are blocking the progress of the kingdom and they have been pleading for closer unity. They have felt that only a united church can hope to make progress against the combined forces of heathenism. The enormity of the task which the churches in the foreign fields have undertaken has made them forget their differences; it has made them deplore the divided condition of the church and long for closer unity.

The necessity of meeting the situation is forcing the churches in the foreign fields to  
(Continued on page 14.)

## Our Readers' Opinions

### Distinction Which Does Not Distinguish

At this time when it is sought to make federation practical, when organic union is being urged in many quarters as the ultimate end of federation, when various denominational anniversaries are being celebrated, and when the whole church is being called upon to gird up its loins for a more vigorous prosecution of the work to which it is called, we naturally hear a good deal about "distinctive principles." Every few days some timid soul, fearful that in the general awakening the particular position of his church may be lost sight of, rises up to proclaim its "distinctive principles." And when so many distinctive principles are being promulgated, we have some very amusing illustrations that there are very many distinctive principles which fail to distinguish.

One of the most amusing illustrations of this which has come under observation is the case of a contributor to *The Standard*, a Baptist paper, being called to book by the editor of *The Christian Century*. Some of the distinctive principles claimed by this writer for the Baptists sound so much like the distinctive principles claimed by the Disciples, or Christian church, that the editor of *The Christian Century* "feels amply protected against the charge of sectarian animus in subjecting them to the criticism which they deserve." And what he has to say is a plenty to give all of us pause in our zeal for setting forth distinctive principles.

It would be very hard to show that the consciousness of any denomination is affected by "a new emphasis of missions," "a new appreciation of education," or "a new recognition of social service" in a way to distinguish it from all others. With our various missionary anniversaries, laymen's movements, jubilees, etc., the denominations have been fairly falling over one another in their efforts to proclaim their new zeal for missions. There is scarcely a denomination so poor as not to have a campaign of some kind or another for educational endowment or better educational methods. And as to social service, they are all waking up to a new recognition of it, whether they are fully conscious of it or not. Indeed, so general is this recognition that a recent speaker at a denominational anniversary, hot-foot after a distinctive principle and "jester bleded" to have one, made bold to claim for his church the distinction of emphasizing the spiritual life as distinguished from the new idea of social service! No church thinks of neglecting the spiritual life for social service, but all are seeking the expression of it in social service.

When we come to consider fundamental distinctions between evangelical denominations we are harder pressed than ever to find any. All are agreed as to "the supremacy of Jesus," which is the main thing, and "the authority of the Scriptures." We may make our confession of these fundamentals with slightly varying emphasis, which means that as furnishing denominational distinctions they are degraded to mere shibboleths. These are the fundamentals of the Christian faith, and since all evangelical denominations maintain these, the search for fundamental distinctions must prove fruitless.

Why shall we not be frank, and admit that the things which are keeping us apart are things which might be surrendered without impairing the integrity of Christian truth? The distinction between denominations today must be sought in matters of forms and ordinances, genius and spirit, polity and policy. If we had less talk about our distinctive principles, which for the most part is distinctive nonsense, and more consider-

ation of our substantial agreements, we should come much nearer to fulfilling the divine ideal in our work together for the advancement of the kingdom of our common Lord and Christ.

—THE PRESBYTERIAN ADVANCE.

### The Work of the State Secretary

Editors *The Christian Century*: I read with interest the letter from Secretary L. E. Murray, of Indiana, in your issue of March 2. I feel that Mr. Murray has the right viewpoint in regard to the work of a state secretary. We have come into a time in the development of our religious life and church work when narrowness of vision is the greatest hindrance of all. The men, who have been missionary secretaries in the past, have been earnest and consecrated men. They have dealt with the problems of their day in a masterly manner; but, the problems of that day are not the problems of our day. Yes, the secretary should be a specialist, and should have a large grasp of the problem of gospel extension. He should be the right-hand man of the secretaries of our general societies, giving his efforts at the proper time toward the increase of interest in their peculiar lines of work. He should stand shoulder to shoulder with the pastor in the missionary education of the congregation.

The office of missionary secretary in a state today is pre-eminently an office of administration. His best work and most practical help cannot be in the direction of holding protracted meetings, or even individually establishing new churches. This work should be done, but he should operate through others, doing the administrative and executive part of the work only.

The educational viewpoint in all our church enterprises of today, is the only viewpoint. We have the people—they have the means and the ability, but it is necessary to stir them up through the demonstration of knowledge and the personal touch of enthusiasm, that the great work may be accomplished. I am of the opinion that the secretary should keep close touch with the churches in his district, not for the purpose merely of raising money for state missionary work, but for the purpose of arousing and stirring them to a larger vision of things. Too long have we followed the plan of agitating from the outside instead of putting into operation forces that would ferment from the inside. In other words, the outside worker has gone into the local congregation, and with a message for the moment, has aroused to a pitch of enthusiasm, those who could be thus reached, and large offerings have been gathered for special work under such a plan. Through the educational process, the local forces will be aroused, and while the man from the outside with the message is needed yet, his message should find its crystallization not so much in the immediate giving of larger sums, as in the arousement of conscience to organization, so that the work will continue regularly and not spasmodically. I believe that no more important work can be done by our state secretaries today, than to plan an educational campaign for the purpose of teaching all the churches and reviving them into larger life through local inspiration and organization. If this is done with emphasis upon the world-wide problem, there will be no question about this, or that, or the other interest receiving an undue emphasis or lacking proper recognition. I like the watchword presented by Mr. Murray—"Education, Unification and Enlargement." Our churches and pastors never will have a larger

vision of things unless our state and national secretaries can have that vision themselves.

We need men perhaps, to specialize on state work, on city work, on home work, on foreign work, on church extension and benevolence, but we need men, who, while specialists in all these lines, will recognize that it is all one work: while there are times when larger emphasis should be laid upon the one thing, yet, upon the whole all alike occupy an important place in the economy of our church life. Larger men with larger vision and a realization of present day problems and needs will solve the difficulties of missionary enterprises. We are having an increasing number of such men come into this special line of work today, and I am sure that every secretary in our ranks will be glad to welcome Mr. Murray with his great vision and splendid grasp of the real situation, as indicated by his article in *The Christian Century*. F. W. EMERSON,

Los Angeles, Cal. Secretary.

### New Testament Meaning of "Baptize"

In New Testament times the Jews did not generally speak Greek, but for brevity in the following it will be assumed that they did speak Greek.

In Luke 11:38 and Mark 7:3-5 the word in question denotes the washing of the body for the purpose of cleansing it. From the passage in Mark we learn that the word was used of the washing of various utensils, as well as of the body. These washings seem to have been done very frequently, indeed more frequently than any other act in a Jewish household. As the act was so frequently done the word expressing it must have been in almost constant use. The act and word were not of recent introduction. In the time of the Book of Judith, perhaps a century B. C. we find this same word designating the same act. Briefly we may say that the Jews always practiced washing of body and of utensils and always used *baptizein* to express the act. If this were a rare word used but few times and then in doubtful contexts, there might be some question about its meaning. But no word was used more frequently and no word is more definitely defined by context and history of the times. The word then means to wash, but some times it would be well to translate with to bathe, which does not change the meaning in the least. After singing "Wash me" and reading "Wash thine heart" so long one should not hesitate at "I indeed wash with water but he will wash with the Holy Spirit, but to many people it would sound better to say, I cleanse with water but he cleanses with the Holy Spirit.

The above needs no corroboration. It stands on the firm rock of historic interpretation. But the following confirmatory facts are nevertheless added. The fact that the multitudes went out so readily to John proves that his washing did not differ in form from the traditional Jewish washing. The only reasonable translation of Acts 22:16 is, Arise and bathe thyself, and of 9:18, He arose, bathed himself, took food, etc. In the Acts of Paul and Thecla, which was long considered part of the New Testament, Thecla designates the same act by *louein* and *baptizein* which act was by description self-washing. Justin said in about the year 160 that self-washing was the practice of the church. Rom. 6:4 and Col. 2:12 when properly rendered and explained confirm the statement that *baptizein* meant in New Testament times to wash. H. C. GARVIN. Eldon, Mo.

# Rainier of the Last Frontier

## CHAPTER XIX (Continued).

American girls are teaching Visayan school from Iloilo to San Jose de Buena Vista. Railroads are being projected through the heart of the island. Erstwhile insurgent leaders are now rivaling one another in raising sugar or running for office under the civil administration.

Down out of the mountain of Negros and over the blue waters of the strait, comes Rainier into the changed streets of Iloilo. He, too, is changed. His frame is hardly more than clothed with a wasted and fever-worn body. His skin is blackened by the winds and sunlight of the mountain crests. His clothing is a miracle of patches. But his step, as he walks gravely at Waxfield's side, is steady, and his eyes burn with resolution. Those profound soul-processes in the depths of a man that only solitude and self-denial can invoke have intensified and sifted and refined the man until, in all his pathetic rags and with his long heart-hunger blazoned on his sunken face, he yet walks with the authority of a prince among men.

Chalmers, third custodian of the precious, frail message of five years ago, having had many debates with himself as to the likelihood of that envelope ever being touched by the hand of the man whose name was written so daintily, yet so firmly upon it, is lounging within his railing at the postoffice.

Only yesterday he had lifted the missive from its special pigeon hole, and felt his traitor heart grow tender in spite of his unbelieving mind.

"He's as dead as Socrates," he muttered with an impatient shake of the head. "But it's enough to pull him out of the dust to have that waiting for him." And now in a very prosaic way two men enter the office, and in a veritable daze he hears the introduction by Waxfield and hands over to the quiet man from the crater-camp, the letter with its yellowing of the years. He is enough of a man to motion Rainier into an inner office where he may read his message alone. For he sees something so glorified in the countenance of the rescued man that the tears fill his eyes.

Let us take a great liberty indeed and look over the shoulder of Clark Rainier as he spreads out the letter and reads:

4 Iloilo, December 20, 1902.

Dear Friend:

"My heart is breaking today, for the Brigade sails away tomorrow and I am going to leave you far off in the mountains with our enemies. The troops have scoured the whole Island of Panay, they tell me, and they say that you are reported as dead by the 'amigos.' But, of course, I know that you cannot be dead. God, in his justice, would never have allowed so great a sacrifice to be made to save a worthless life, such as my own. No, you are not dead. And I am writing this to tell you that when at last you come back to us out of the mountains and find us all gone back to God's country—that when you do come back you may know that over on the other side of the seas I shall be loving my hero with my whole heart and praying that he may love me in return.

"Oh, it is a strange thing for me to say this to you. And perhaps I almost believe that you will not come back and thus I dare to tell you that I love you.

"But, no! You will come back to me some day, my hero. And I shall be waiting for you.

BY  
JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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"God bless you, Clarke, and keep you, until we meet again. Benicia Royce."

## CHAPTER XX.

### "There Is But One Rainier."

For years Rainier's world had been rimmed by the jagged edge of Calabang volcano. Those same years took Benicia Royce twice around the planet and enrolled her high upon the list of America's famous daughters. She had followed the Ninth Infantry into Tientsin and Peking. She had won the Order of the Rising Sun from the Mikado in the Manchurian hospitals, she had found herself at the head of a detachment of veteran nurses in the first battle with yellow fever on the Canal Zone in Panama. Such experiences may harden or demoralize. In her case they had acted as a mysterious alchemy in ripening her womanhood to its finest fruition. Her sixth year found her back on special duty in the United States and queen in her own right of character over a world-girdling kingdom of ardent admirers. There were Panamanian cabinet officers, Japanese army surgeons, American physicians, colonels of a thousand men, war-correspondents and Washington officials who found their sole unity in their reverence for Benicia Royce. It became common knowledge, too, that reverence sometimes ripened into something far more ardent. Gallant attacks on the citadel of her heart were watched with surprising interest in one war zone after another. The end was ever the same and only those of the "old brigade" could understand the cause of so many shattered hopes.

Old Pap Gallahorn of the Sixty-first became at times the mouthpiece of a whole division when, after hearing the story of the latest refusal, he would open his leathered old lips and say, "It's few of these gay boys as knows they are fighting another man's ghost. Show her a corner of Rainier's casket an' she might have any one of a dozen of them. They're good enough men in their way. But her heart is up in the musty mountains of old Panay."

And now comes over the cable to Manila, to Hong Kong, to San Francisco, to all the world, vivid sentences of a man's rescue from the crater of Calabang. Soon there are columns about Calabang, about Fagan's suicide, about the reappearance of Rainier amongst his fellows. Dispatches describe him, quote him in interviews, speak of his wasted figure, his rags, his sufferings of mind and body, his plan for an immediate return to Seattle.

Seattle? Yes, there can be no doubt. At least three papers agree that Rainier is invited by urgent wire back to the impulsive arms of a certain uncle, prominent in Seattle real estate.

And here is Benicia, at the very moment of all this featuring of Rainier in the daily press, speeding under government orders from the Presidio at San Francisco to special duty in the Model Army Hospital on the very grounds of the Alaska-Yukon-Pacific Exposition, itself within the actual civic boundaries of that same city of Seattle.

Steamers are poky things and trains are

easy victors! It was Benicia's part to wait four long weeks in Seattle while her lover came slowly to her across the vast Pacific. Outwardly those four weeks were active enough, for the inspecting eye of the general public was already upon the government exhibit, and much remained to be done after her arrival at the Model Hospital. But outward duties were welcomed with an eagerness that betrayed her intensity of mind in these days of deferred consummation. The quiet faith that Rainier was not dead but still living now changed into a storm of inner emotions. Six years of battling with doubts was victoriously over. Was there any good reason now why she should not creep off duty to weep, to fear, to accuse herself of hopeless delusion? When all the world said, "He is dead," she found herself commanded by bitter necessity to cry against their certainty with her piteous hope. But now that all the world said, "He lives and is coming nearer every hour," she could afford to indulge in the sorely needed luxury of fears and tears! It was impossible that he should still be alive. It was fearful to think that he might be alive and yet be another man than the one she had left in old Passi. Though he lived and remained the same would she not be oiled of his face by new calamities?

Each morning found Benicia weak with her nightly vigil of miserable emotion.

But God, who puts within the heart of a noble man or a gracious woman all the possibilities of refined suffering is able to adjust the load and time the carrying of burdens to the coming of relief. He locked the storms in the vaults of the winds and smoothed the sea before a good ship's prow and gave to an enthusiastic shipload of trans-Pacific passengers their first sight of Cape Flattery under a cloudless sky. Then came an eager moment when steamer nestled into dock and all formalities were over. And then a man, still strange in clothes that fitted Oriental ideas of tailoring, sprang down a gang-plank, greeted old friends and became wonderfully wise in ten minutes through a sheaf of yellow telegrams joyously thrust into his shaking hands, by cunning comrades of the old newspaper fellowship.

Wise lads, those newspaper boys. They just gave him the evidence, hauled him to an Exposition car, and waved him on board without a word.

There was a crowd on that car and Rainier was compelled to stand up. He felt wonderfully glad that he was alone and he read his yellow slips of cunning direction with a fearful mixture of cowardice and elation.

"Model Hospital, Government Exhibit, Facing Formal Gardens," he read and when the car slowed at the busy turn-stiles he did not give the tribute of a single look at all the carnival wonders about him but swung boyishly off the still moving car, passed through the gates, tore through the crowds on the "Pay Streak" and marched, with his heart acting like an anarchist, up to the little white Model Hospital.

It was a miracle that he found himself able to pronounce her name. The Japanese porter made him do it three times and then announced that Miss Boyce would not be on duty until six o'clock. He did not know her whereabouts, but she was fond of walking in the Formal Gardens before coming on duty. He might find her there.

And (blessed be that stolid porter!) it was there that he found her.

The Formal Gardens stretched out from the great central group of white buildings toward the distant lake. Beyond the lake were the blue foothills of the Cascades and piled high above the hills was the matchless white mass of Mount Rainier. It was a good omen—that great name in the southern sky.

And now along a flower bordered path he caught a glimpse of a little figure in nurse's blue. He quickened his pace and she turned her face toward the approaching man. Her cheek went white with recognition.

"Benicia, O Benicia!" he cried.

Perversity seized her and she turned to flee. It gave him the courage he needed. One strong arm caught her around the waist and detained her. His free hand gently tipped her face up to his. Her eyes were closed, but her pallor suddenly changed to a mantling rose that matched the soft pinks on the far-off snowy flanks of the mountains.

"It's five years since—since you wrote it, Benicia. Does it still hold true?"

His voice was shaking, and drawn toward him, she found her faintly protesting hand pressing lightly against his heart. She would have been less than a true nurse had she not noted, even in her confusion, the fierce beating of his breast.

"Does it still hold true, Benicia?"

"It does, Clarke," she said, and hid her face in his breast from a rain of kisses.

T'was a good hour after that eclipse of Benicia's face that conversation permitted an allusion to plans for the future.

"There is five hundred dollars in my bank account, dearest," she smiled.

"And there is my prosperous Uncle Jimmy" laughed Rainier. "He thinks I have an incurable wanderlust in me. And I have, Benicia. I'm going to bring him tomorrow to see you, sweetheart, and after he has had one good look at you and has lost his head, I will inform him that the International Committee of the Young Men's Christian Association has offered me a place in their Foreign Department. Won't dear uncle bemoan with indignation! But we won't care, will we Benicia? It will mean good, hard, earnest work for the Blessed Savior in Pekin, or Ceylon, or Singapore or Calcutta. But it will mean a little bungalow dear, and the sight of the palms and the far away peaks over the sea."

"Don't say 'mountains,' dear," she shuddered. "They make my heart break again with the thought of all you suffered for my sake."

"Don't feel that way, dear girl" he said, smiling into her earnest, adoring eyes. "We must get on good terms with the mountains. Look at Rainier. It is our witness and our benediction."

They stood together in the riotous beauty of the roses and looked far up into the sunset fires now kindling in the virgin snows of the great peak. A holy calm came on their hearts. They scarcely breathed as the wreaths of clouds, tinted in the setting sun, wound their delicate banners around the mountain's brow.

"There is—" said he, at last. "There is but one Rainier."

She turned her eyes from the glorified peak to his rugged but peaceful face. The lines of suffering were still there and ever would be, they were softened by a peace from the heaven of a fulfilled love.

"There is—" said she, at last, burying her face against his sleeve, "There is—but one Rainier."

And then—with all that matchless blending of heaven's gold and earth's green about them and with a builded mile of flashing, glorified mountain-side above them over the stately tree-tops, Rainier and Benicia turned their first bend on Paradise Trail and went

out into that holy Will of God that we call Life.

THE END.

## Lessons Learned Through Divisions

(Continued from page 11.)

seek for union, and the situation might be serious if the same conditions were not presenting themselves in the home field. The churches in America are just beginning to understand that the home missionary problem is too big for any single church to solve. They are beginning to feel that it is too big for all the churches to solve working independently as they have been. They feel that it calls for united efforts. The Home Missionary Boards, of fifteen denominations, are at the present time formulating plans for co-operative work in home missions. Many feel that even this will not meet the situation, but that it demands still closer unity. The feeling is quite prevalent that the church, in its present divided state, cannot satisfy the demands that are made upon it.

Many of the best men in the rural communities, where there are many churches represented but not enough members of any one church to do efficient service, feel that denominationalism is a curse. Many of the best men in the cities, where the churches are struggling with their individual problems and are doing but little to help solve the great social and economic problems, feel that denominationalism is a curse. When they see the churches being forced out of the congested districts, they feel that for self-preservation we must forget our differences. When they see the effort that is being put forth and the little that is apparently being accomplished, they feel that the only hope for the church is in union. Some of us in Cincinnati have felt that so keenly that a preachers' club, made up of eighteen ministers of the leading denominations in the city, spent three months this winter trying to formulate a basis upon which we would be willing to unite. There are ten Protestant churches in the community where I am located but we are not meeting the needs of Walnut Hills and we all realize it. So strong is that feeling that a committee has been appointed looking towards a union parish house. I am on this committee, and while we have not been able to accomplish anything yet, the appointment of such a committee is significant.

The most important lesson which the church has learned in her long period of division is her inability to cope with the situation in her divided state.

Walnut Hills Church, Cincinnati, Ohio,  
A. W. FORTUNE.

## That Religion is Vital Not Formal

Certainly, it may be said, that the church has been taught a lesson by her failure to live up to the full measure of her opportunity in the service of the world and in the promotion of the interests of the Kingdom of God, a lesson that is sure to have no small influence in bringing about ultimate unity. It is true that individual churches have grown to considerable proportions, and doubtless great good has been done in many instances. All this is in the nature of the case. In the massing of people in great cities it was inevitable that great institutions of every kind should have been developed, and the churches have participated in this general movement that has been going on for a century or more. The significant thing, however, is not that the churches have grown and increased in number, but that they have exerted so little influence in moulding the life of the people as a whole.

The cities have not grown good as the churches in them have grown great and numerous. Righteousness has not been advanced, poverty and crime have gone on increasing, sometimes at a fearful rate, and our social peace and happiness have been repeatedly hazarded while the churches have been gathering adherents, building fine edifices and developing denominational machinery. Division has weakened their testimony, belittled the ministry of Christ, created false issues, fostered narrowness and selfishness and clouded the mental and moral vision of good people. Division is not wholly responsible for the church's lack of power but it is partially so and in so far as it is seen to be responsible it is a lesson which good men cannot fail to learn.

But still more significant is the fact that, during this long period of division, the church has been gradually learning that essential religion, the Christian religion, does not consist in doctrines, in forms of worship or in methods of organization. These are but the eccentricities of our minds in our efforts to express religious truth. We have been accentuating the importance of many of these things until their passing character has become apparent and we ourselves have been driven from the slight shelter they afforded. Division, in short, has reduced to absurdity many of the propositions we once held to express the very essence of religion. We are, therefore, beginning to see that religion is not a propositional thing at all, but a vital thing, a union of the soul with God. In proportion as this conception of religion gains ascendancy over the formal, our doctrinal convictions will cease to have the hold upon us they once had and our essential unity will assert itself.

El Paso, Texas.

P. J. RICE.

## For Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—*The Christian Century* proposes to give each week until further notice, a book worth from \$1 to \$2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to *The Christian Century*. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

Miss Rogstad, the first woman to represent a constituency in the Norwegian Storthing, made her maiden speech before that body last week. She is a school teacher and represents one of the Christian seats made vacant by the resignation of Gen. Bratlie, president of the Storthing, who was compelled to retire temporarily in order to assist in the work of re-organizing the army. The entire assembly rose when Miss Rogstad began her speech. She said that the day would be a memorable one as it was the first time a woman had ever participated in the discussion in the nation's parliament and predicted that the movement for political enfranchisement of woman was bound to succeed and to result in many reforms.

## The Daily Altar

### An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 9. (Palm Sunday.)

Theme for the Day—The Triumphal Entry.

Scripture—And many spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord. Mark 11:8, 9.

Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.

Ride on! ride on in majesty!  
The last and fiercest strife is nigh:  
The Father on his sapphire throne  
Awaits his own anointed Son.

—Henry Hart Milman ("The Entry into Jerusalem").

Prayer—Dear Lord, we are made glad by the story of our Savior's triumphant entrance into the city he loved. We are confident that if we could have been in the multitude that hailed him like a king, we should have rejoiced to bid him welcome. But may we understand that we can as truly receive him as king today, and that by opening the gates of our hearts to his entrance we can give him a more loyal and permanent welcome than that of Jerusalem of old. Help us to make him the royal ruler of our lives. Amen.

MONDAY, APRIL 10.

Theme for the Day—The Father's House.

Scripture—And they come to Jerusalem; and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves. And he taught, and said unto them, Is it not written, My house shall be called house of prayer for all the nations? But ye have made it a den of robbers. Mark 11:15, 17.

My dear Redeemer, and my Lord,  
I read my duty in Thy word,  
But in Thy life the law appears,  
Drawn out in living characters.

Such was Thy truth, and such Thy zeal,  
Such deference to Thy Father's will,  
Such love, and meekness so divine,  
I would transcribe and make them mine.

—Isaac Watts ("The Divine Pattern").

Prayer—O God, we would not only welcome Jesus to the city, but we would make him supreme in the house of God. Too often we have allowed therein the things of which he would not approve, and we have not been quite willing that he should drive them forth. Enlighten us with the clear shining of Thy truth until we are as jealous as was he for the honor of the church. And may we, knowing that our souls are also temples of God, keep them pure for his coming. Amen.

TUESDAY, APRIL 11.

Theme for the Day—The Marriage Feast.

Scripture—And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast. Matt. 22:1-3.

The marriage feast is ready,

The marriage of the Lamb,  
He calls the faithful children  
Of faithful Abraham:  
Now from the golden portals  
The sounds of triumph ring:  
The triumph of the Victor,  
The marriage of the King.

—Gerard Moultrie ("The Lamb's Bridal").

Prayer—Our Father, we are following through the days of this memorable week the incidents in the life of our Lord. And as we read the parable in which he set forth the rejection which the divine invitation too often meets, we resolve afresh that we at least will not be of the number to put other concerns above the call of God. Help us to be worthy guests at the feast, and bestow upon us the robe of righteousness, wearing which we shall not be ashamed. We ask in our Savior's name. Amen.

WEDNESDAY, APRIL 12.

Theme for the Day—Son of David, Son of God.

Scripture—Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. Matt. 22:41, 42.

He the mighty King has come!  
Making this poor earth his home;  
Come to bear our sin's sad load;  
Son of David, Son of God!

He has come, whose name of grace  
Speaks deliverance to our race;  
Left for us his glad abode;  
Son of Mary, Son of God!

—Horatius Bonar ("The Christ of God").

Prayer—We praise Thee, O Lord, for the son of Thy love, whom we have received as Savior and Master. We remember him in all the solemn scenes of the last days of his earthly life, and our hearts are touched as we witness his supreme devotion to his Father's will. May we take this lesson to our hearts, and seek by a similar submission to the will of God to make our lives triumphant over evil, and serviceable in the divine program for the world. Thus shall we also be Sons of God. Amen.

THURSDAY, APRIL 13.

Theme for the Day—The Holy Supper.

Scripture—And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Mark 14:22-24.

Jesus, this feast receiving,  
We thee unseen adore;  
Thy faithful word believing.  
We take, and doubt no more;  
Give us, thou true and loving!  
On earth to live in thee;  
Then, death the veil removing,  
Thy glorious face to see.

—Ray Palmer ("The Living Bread").

Prayer—Eternal God, from whom come all our blessings, we would ascribe to Thee thanks and praise for the wonderful gift of

Christ to us. Thou hast provided us a memorial of our Savior in the Holy Supper, which we observe in his name. Help us to see its deeper meaning. We would discern in it the lesson of our need of nourishment from him, who is the Bread of heaven and the Wine of eternal life. Satisfy our souls with ever fresh supplies of Thy grace, and may we be kept unto the life that remains for the people of God. In Jesus' name, we pray. Amen.

FRIDAY, APRIL 14. (Good Friday.)

Theme for the Day—The Crucifixion.

Scripture—They took Jesus therefore; and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha; where they crucified him. John 19:17, 18.

O Jesus, "Man of Sorrows,"  
Sole Son of God, the King!  
What language shall I borrow?  
Thy boundless love to sing?  
No mortal words can measure  
Thy burdens thou didst take,  
Accepting pain as pleasure,  
All for my sinful sake.

—George S. Dwight ("Man of Sorrows").

Prayer—Holy Father, we stand in deep sorrow before the cross of Christ. For though the events of his redemptive work belong to the distant past, we cannot but remember that such sins as ours brought him to his death. Save us, we beseech Thee, from the mistakes and errors that crucify afresh the Son of God, and put him to an open shame. And may the Cross be our joy and glory, as it is the symbol of our salvation. Amen.

SATURDAY, APRIL 15.

Theme for the Day—In the Tomb.

Scripture—Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus. John 19:41-42.

So rest, our Rest, thou ever blest,  
Thy grave with sinners making:  
By thy precious death, from sin  
Our dead souls awaking.

Meantime we will, O Jesus, still  
Deep in remembrance lay thee,  
Musing on thy death; in death  
Be with us, we pray thee.

—Richard Massie ("Jesus in the Grave").

Prayer—Heavenly Father, we mark with a sense of wonder and deep sorrow the completion of that tragedy which brought our Savior to the tomb. We cannot fail to ask in our hearts the question, What if he had not come back? For in that grave outside the city there rested that sad Jewish Sabbath all the hope and happiness of the world. Pondering on these facts, may we be fitted more fully to realize the wonder and the joy of the Resurrection. Amen.

The only real believer in Christianity is the man who does it as well as defines it. It is always easier to preach than to practise. This does not mean that preaching is to be dispensed with, but that the practice is indispensable. John Wesley was wont to inquire of this or that preacher, Has he fruit? This is a fair question to ask of the occupants of the pews as well as of the pulpits, Have they fruit?—New York Observer.

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XVI. The Moral Program of Amos

April 16, Text for Special Study, Amos. 5.

### QUESTIONS.

1. What was the feeling of Israel regarding the character of the popular religion in the days of Amos?
2. In what way did Amos stand opposed to the common ideas of his time?
3. What was his conception of Israel's relation to God?
4. What was his teaching regarding the "Day of the Lord"?
5. What were the sins which Amos most frequently denounced?
6. How do they compare with the outstanding sins of our own day?
7. What was the attitude of Amos toward the worship of images?
8. What did Amos say about his relation to the order of prophet?
9. Did Amos oppose sacrifices and other religious rites in themselves, or merely their substitution for right conduct?
10. What did Amos have to say regarding Israel's worship in the wilderness period?
11. Where were the cities in which the work of Amos was probably performed?
12. How did Amos differ from the people of his day in his conception of God's rule in the world?
13. What changes did Amos exhort the people to undertake?
14. Who was the king, and where was the court at this time?
15. Describe the interview between Amos and Amaziah.
16. Why was Amos angry at the insinuation that he was one of the common prophets?
17. Describe the visions of the Book of Amos.
18. How did Amos regard other nations as compared with Israel?
19. What has been thought regarding the relation of the closing verses of the book to the remainder?
20. What would you regard as the chief values of the message of Amos in our own time?

general spirit of optimism and expectancy prevailed.

The voice of Amos must have brought a rude awakening to such of the more attentive spirits as he enlisted in his campaign. It was his purpose to stir up the nation to a consideration of ethical and religious values such as it had not hitherto recognized. Against the spirit of satisfaction and confidence Amos threw himself with determination to break down the trust of the people in the formal type of religion, which too easily satisfied them.

The common feeling of the time was that Jehovah was pleased with their rites and services. He had chosen them, they thought, to be his own people. He would therefore accept their offerings with satisfaction, and if they erred, he would make allowances for their shortcomings. But Amos denounced all this assurance. Speaking in the name of God he said, "You only have I known among all the peoples of the earth, but for this very reason I will punish you for the sins you have committed. The other nations did not understand. They had only gods of wood and stone to serve. But you know the truth, and therefore I will judge you for your failure to make it the rule of your lives."

"The Day of the Lord" was a frequent expression in the mouth of the nation. It meant the time of God's arousal in behalf of his people, and his destruction of their enemies. But with Amos the phrase had a more sinister meaning. It was the time when God would judge Israel itself for its failures as the instruments of his purpose in the world. The sins of the nation were those of blindness and self-indulgence. The people were unmindful of the higher order of religious instruction, and hated both prophet and sage when their evil lives were denounced (5:10).

Violence and robbery were common practices (3:10, 6:12). Luxury such as their ancestors had never imagined had become common among them (3:12, 15; 6:1, 3). Dishonesty in the common transactions of life led to sharp practice and the meanest of cheating (8:5, 6). The injustice of the courts and the ruling classes made the poor man's life a burden (5:7, 11, 12).

With unsparing severity Amos denounced the women of Israel, not because all of them were corrupt, but because in every nation women create the standard of moral character, and above the level of their conduct, manhood does not easily rise. Amos felt that the distresses under which the poor

suffered were in most instances due to the extravagance and love of luxury on the part of the women. These women might be of excellent character, and even sympathetic in disposition; but the result of their failure to appreciate the cost of their social vanities led to nameless sufferings on the part of those beneath them, the victims of the cruel oppression of their husbands (4:1-3).

For the most part, Amos seemed largely indifferent to the worship of the images at the shrines. Perhaps his unconcern or contempt regarding these representations of deity was due to his deeper interest in morality and civic virtue. But the tendency to worship other gods was noted in some of his utterances, and met with stern reprobation (5:26, 6:13, 8:14).

### 2. THE INEFFECTIVENESS OF POPULAR RELIGION.

To the astonishment of all this stern preacher from the South made it clear that he had no use for the popular and formal religion of the times. He indignantly denied that he belonged to the ordinary prophetic order, or was a member of any of the schools of the prophets (7:14). This utterance is significant as pointing to the decline of that great order of men which had been organized by Samuel and brought to such efficiency under Elijah and Elisha. Its decline must have been due to the same causes which make it necessary to exercise ceaseless vigilance lest religious education shall decline to the lower levels of professionalism and self-interest.

In ironical words the prophet summoned the people to the sanctuaries for the performance of their stated religious duties, but with the scornful affirmation that it was but to multiply transgressions (4:4, 5). He insisted that resort to such sanctuaries as Bethel, Gilgal and Beersheba was not to be compared with a simple and humble turning to God (5:4, 6). Of the common forms of worship he spoke in the strongest terms of disapproval. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me burnt offerings and meal offerings, I will not accept them; neither will I regard the meal offerings of your fat beasts" (5:21-22). He pointed out significantly the fact that at the very moment they were making their offerings at the sanctuaries they were in reality wishing the new moon and the Sabbath passed; in order that they might go on with their money-making, which was too frequently practiced in utter disregard of decency or honor (8:5, 6).

Amos shares with Hosea and Jeremiah the

### 1. AMOS' CHARGES AGAINST ISRAEL.

In our study of last week it was noted that the feeling of Israel at the time Amos appeared, about 750 B. C., was one of confidence in the character of its religion, and assurance that God approved of the conduct of the people. The services at the religious centers at Bethel, Dan, Gilgal and other similar shrines, were elaborate. The company of priests was numerous; the prophets of the popular sort were active; and a gen-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

conviction that in the wilderness God never demanded of his people burnt offerings and sacrifices, and that for them to make such external and contemptible things the substitutes for right living and holiness was an insult not to be forgiven (5:25; Cf. Hosea 6:6, Jeremiah 7:22, 23, Psalm 40:6, 51:16).

### 3. A PROPHETIC SERMON.

There is perhaps no better illustration of the variety, force, and value of Amos' preaching than is to be found in chapter 5, which constitutes our present study. Imagine the prophet standing in some public place in the sacred city of Bethel, or on the streets of Samaria. He speaks to the crowd gathered about him. He laments the degradation into which Israel has fallen, in spite of the popular feeling of confidence. A future black with disaster impends. It is of no avail that they seek God in their conventional and worthless rites. They must seek him with humility and repentance, lest he break forth upon them in anger.

For the God with whom they must deal is the Lord of the universe, whose glory is unspeakably great (Cf. 4:13). But what is the popular feeling regarding men who really speak in the name of God? It is one of disapproval. Men want to be free to trample on the poor and amass fortunes, that they may build luxurious homes. They have no regard for popular rights, but accept bribes and deprive the unfortunate of their privileges.

With a conclusive "therefore," which sums up the prophet's denunciation of future trouble, he paints the picture of the coming trouble when the Assyrians, whom he well foresees are to be the instruments of Israel's humiliation, shall devastate the land. That "Day of the Lord" which Israel had imagined would be its time of prosperity and victory over its enemies, would in reality be only a day of trouble and disaster, as if one were to flee from evils to worse evils, from light to darkness.

With denunciation of the common and formal worship, and earnest exhortation to "let judgment roll down as waters and righteousness as a mighty stream," followed by the sad comment that they had paid homage to foreign gods, the prophet sternly announces the future captivity of the people in the distant Assyria, beyond the regions of Damascus.

### 4. AMOS AND AMAZIAH.

It must not be supposed that utterances so much at variance with the popular optimism of the day and the official religion of the Northern Kingdom would pass without protest. The reign of Jeroboam II, was in its full tide of prosperity. His residence was in the city of Samaria, but no doubt he resided a portion of each year at Bethel, which was a sort of cathedral town or royal sanctuary, and therefore a place of importance and luxury.

Amos' words of criticism and warning necessarily reflected on the royal policy as well as upon the religious program of the shrines. This fact aroused Amaziah, the priest of the temple at Bethel. He sent word to the king that Amos was stirring up trouble in the city by his strictures upon current affairs, and his predictions of disaster upon the royal house. Not content with this indirect thrust at the prophet, he confronted him in person, charging him with disturbance of the peace, and insinuating that Amos had come to Bethel as one of those traveling preachers who went about the country exhorting, and collecting money from the people. Amaziah bade Amos go back to his own land of Judah and do his preaching there.

In hot anger the prophet responded that he did not belong to any professional class, but had come as a simple farmer whose heart the Lord had touched; and he was there to make clear the will of God to the nation. He denounced the priest for his opposition, and predicted the overthrow of the city amid disasters that would reduce the priests own family to beggary and infamy.

### 5. WARNING AND HOPE.

No part of the little book of Amos is more attractive than the series of visions presented in chapters 7 and 8. These visions set forth the peril about to encompass Israel, and the prophet's earnest effort in behalf of the people. The four little pictures of the locust danger, the conflagration, the plumb-line of justice, and the basket of summer fruit, make clear how anxious was the prophet to bring the people to such repentance and amendment of life as would save them from coming trouble.

Amos had a splendid vision of the worldwide rule of Jehovah. He insisted that all nations were alike dear to God. Ethiopians and Hebrews were equally his care. He brought up the Philistines from Crete and the Syrians from the East, even as he had conducted Israel out of Egypt. He would sift Israel like grain, but none should be lost.

Thus with warnings of famine, drought, blight and locusts, plague and war, and even the nameless terror yet to come (4:6-12), he sought to turn his people from their sins, and to create in them a sense of justice and honor such as God could approve.

The last verses of the book (9:11-15), are written in a tone so hopeful and confident that they have usually been thought to be-

long to a later and a Judean hand. But they point to the restoration of Israel after its period of distress, when the evil shall have been purged out from its life, and the will of God shall once more prevail.

The message of Amos to our own time is not difficult to discern. The sins of his day were those which disgrace our own. His book might have come from the press but yesterday, so full is it of the lessons our own generation ought to hear and heed.

### 7. FOLLOWING STUDIES.

The next section will deal with "The Tragedy of Hosea." Then will follow "Hosea's Message to Israel," "Isaiah of Jerusalem," and "The Statesmanship of Isaiah."

### TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The doctrine of the "Day of the Lord" in the book of Amos.
2. The sins which Amos most emphatically condemned.
3. The contrast between the prophetic and priestly ideals in the days of Amos.
4. The contrast between the professional prophets and the ideals of Amos.
5. Amos' doctrine of national values.
6. The element of prediction in the book of Amos.

### LITERATURE.

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## Christian Endeavor Lesson

### TOPIC FOR APRIL 16.

#### The Spirit of the Resurrection. Rom. 6:1-14.

Paul had told the Romans that they were justified in faith. The power of faith lay in its object, Jesus Christ. Works were an evidence of faith not a ground for salvation. Then many said, "We do not need to be holy, grace will abound to us even if we sin." This Paul sharply denies. He shows that they are to be dead in sin, as Christ himself. He affirms that they are to walk in "newness of life," showing the spirit of the risen Christ. What is that spirit of the resurrection, as our topic puts it? We shall get light by rereading the scripture lesson and also the contemporary passage, I Cor. 6:17, where Paul significantly says: "He that is joined unto the Lord is one spirit."

#### Antagonism to Sin.

The spirit of the resurrection is therefore essentially one of antagonism to sin, vs 12, 13. Are you a good hater? How much do you hate sin? Have you ever seen the scathing indignation of a good man, to whom sin was attributed? It flamed forth like a sword. Do you have something of that feeling? It is good to feel it in one's soul and know that it has a right to be there.

Dr. Ross says "the sinful heart is ever the same, but sin changes its quality as society develops." He then calls our attention to "new varieties of sin" which have developed during recent years and affirms that modern sin lacks the familiar tokens of guilt. It has come to be impersonal and "smokeless." There is all the more reason then that we lay our hearts to God's word and keep them tender with reference to wrong doing, lest we grow to be feeble antagonists of sin.

#### "Weapons of Righteousness."

If I could be a sword and my Lord should deign to hold me in the battle, then would I be glad if I were tempered to the finest edge and the utmost hardness. It seems to me I'd be glad to be *anything* he could use. They gave a secretary the pen with which the President signed a great treaty one day, so I'm told. He'll keep the pen as a precious relic. If our lives could be like pens with which the Master would write his messages, what meaning they would at once take on.

Every figure obscures the vital fact: "present yourselves unto God—your members as instruments of righteousness unto God." That is the spirit of the resurrection life.

#### The Victory.

"Sin shall not have dominion over you." Christ will not let it reign there. You have called him to the Kingship and he will fight your battle against all intruders. The struggle may continue as long as you live but you can keep your feet on the neck of your enemy. Victory for your life is the ultimate result. No matter how you sweat and toil and strive today; no matter how often you wonder at nightfall whether the battle has been for or against you; victory is the certain goal of the soul under grace.

You will think of the resurrection as more than a victory over death and sorrow. It is a victory over death and sorrow, the results of sin. It is victory over sin and therefore over everything that sin includes. It means a rebirth of everything holy and a flowering of all the finer, more beautiful and fragrant, qualities of Christian character.

## Illinois Department

### State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. C. Adams, who graduates from Eureka College in June, has become pastor of the church at Sidney.

Atlanta church received an offering for missions of \$80.70. The pastor, R. H. Newton, has recently taken the confession of twelve persons.

Mason City church, where Frank E. Welton is preaching, speaks in complimentary terms of W. H. Waggoner, who has been conducting an institute in their church.

Harvel church, where S. R. Lewis is pastor, took its first offering for foreign missions the first Sunday in March. The offering amounted to \$5.

Catlin church has welcomed its new pastor, T. L. Cummins, who began his work in March. Mr. Cummins was formerly pastor of Bennett Church.

Keensburg church received an offering of \$13.25 on foreign mission day. The pastor is J. E. Moyer, who has been with this congregation for nearly five years. The work is prospering.

Dixon church, where S. Elwood Fisher is pastor, received an offering for foreign missions of \$50. The Christian Endeavor Society is expecting to assist in the India orphange work.

Secretary J. Fred Jones held a two weeks' meeting at Louisville which closed March 12, on account of impassable roads and unfavorable weather. The congregation spoke in praise of the evangelist's sermons.

Ancona church, where Guy L. Zerby of Eureka is pastor, is enjoying a revival meeting with C. R. L. Vawter as evangelist. This is the second meeting held by this evangelist here and the prospects are encouraging.

The resignation of G. W. Wise at DuQuoin, to become pastor at DeLand, made necessary the appointment of a new secretary for the third district. Adam K. Adeock, pastor at Carbondale, has received the appointment.

L. O. Lehman and his congregation at Gibson City, are happy in the completion of plans for the new church edifice and the committee is preparing to have building operations begun at the earliest possible moment.

Eureka church enjoyed a lecture by Guy W. Sarvis of Chicago on "Through the Heart of Africa." The following night Mr. Sarvis spoke at Springfield. This lecture is delivered with great appreciation everywhere.

C. E. Booth left his pastorate in St. Louis for a short time, to assist Oliver W. Jennings in a meeting at Granite City. At last report the meeting had not been concluded. There had been four additions. Miss Vera Morris as singing evangelist was assisting.

Beardstown meeting being held by J. Fred Jones started with one addition the first Sunday and a splendid zeal in the congre-

gation to encourage both pastor and evangelist. The Woman's Class in the Sunday-school had an attendance of sixty-two.

Evangelist Sword is securing splendid results in his Augusta meeting. At last report there had been thirty-six additions, all but one being by confession. Mr. Sword is being assisted now by J. A. Kay, who is contributing much to the meeting in his leadership of the music.

J. A. Barnett of Galesburg, officiated at the funeral of Mrs. W. E. Patterson of Monmouth two weeks ago. Mrs. Patterson was the daughter of D. E. Hughes, who for more than sixteen years has been pastor of the church at Monmouth.

The church at Girard, where R. Sheeler Campbell has recently become pastor, is in a flourishing condition. The Sunday-school is large and active. There is a class with an enrollment of sixty men, and congregations are uniformly large.

T. J. Clark conducted a meeting for his home congregation, lasting for two weeks, and resulted in twenty additions, fifteen being confessions. Not the least important feature of the meeting was the excellent Christian spirit and zeal which was manifested.

Champaign church is hoping to have its new church ready for dedication on Easter Sunday. The pastor, Stephen E. Fisher, besides a multitude of other duties, is conducting a conference one evening during the week for young people who have recently become Christians.

Concord church is awaiting anxiously the completion of its new church. The happiest relations are existing here between the pastor, E. P. Gish, and the congregation. The pastor has been re-called for a second year with a vacation of three months during the summer.

D. M. Durham has been pastor of Browns church for nearly six years and his work is progressing continually. The church has a large prayer-meeting, sometimes numbering more than fifty, and a Sunday-school with an attendance of 100. The congregation is happy in the continuance of Mr. Durham's ministerial relations with them.

The Men's Bible classes at Fisher had a banquet with about ninety men. After dinner, addresses were delivered by Charles Clark, pastor of Ludlow church, on "Man's Duty to Himself," and by E. D. Murch, pastor of Rantoul church, on "Man's Duty to His Church and Bible School." The pastor is J. Fred Hollingsworth.

Lewistown church, where B. H. Cleaver is minister, celebrated recently its thirty-seventh anniversary. Only three of the charter members are living. This church's organization was the result of a four days' debate between Dr. John Hughes, a Universalist, and Clark Braden. At the celebration a fraternal ad-

dress was delivered by W. F. Davidson, who for fifty-six years has been editor of the Fulton County Democrat.

Danville Second Church, where J. Scott Hyde is pastor, is in a meeting with Evangelist Bloom that is assuming excellent proportions. Before the meeting had been conducted two weeks the Sunday-school had been increased 60 per cent. The membership was spiritually aroused. There were additions, and a floating indebtedness and all expenses of the meeting had been liquidated. The entire congregation sat down to dinner on Sunday after the morning service and remained for an afternoon meeting.

Cecil C. Carpenter has been pastor of the church at Princeton for more than five years. On March 19, the fifth anniversary of the pastorate was celebrated. On the night preceding the celebration, the congregation assembled as a surprise for the pastor and his wife, and after a program of felicitations, a library table was presented them. Mr. Carpenter has set for himself high standards in his work, and the people of the congregation to which he ministers are responding nobly to his appeals. It is to be hoped that not less than another five years will be added to this pastorate.

I. R. Lines, of Monroe Street Church, Chicago, supplied the pulpit of Batavia church on a recent Sunday evening, while E. A. Henry of Batavia church delivered a stereopticon lecture on Palestine in Mr. Lines' pulpit. Mr. Henry returned last year from a tour of investigation in Palestine with a company of university men, and while abroad secured many interesting views which he has prepared to throw upon the canvas. He enjoyed the experience of first-hand investigation which excellently prepares him for public lectures.

L. F. DePoister, who is pastor of the church at Keithsburg, was relieved from his pastoral duties for a time, to hold a meeting at New Boston. During the two weeks the meeting continued, there were eleven confessions. The evangelist was assisted by Elmer E. Rice of Dixon. In addition to the numerical results, the congregation has been revived and improvements are to be made on the edifice at once. Mr. DePoister will be glad to correspond with a young minister desiring to engage with this congregation at a salary not to exceed \$700.

Gurnee church, in northern Illinois, where Royal L. Handley is pastor, is among the older congregations of the state. Its organization reaches back fifty-one years ago. It started with twelve charter members, of whom two are living today. At its semi-centennial celebration money was raised to greatly improve the present edifice, and the same is now complete. The church has the distinction of being the only Protestant church in the township. Three other Disciple churches in this county have in years past been organized, but none are living today.

Maroa Church dedicated its new building, March 19. This building cost \$24,000, and all indebtedness was provided before the day of dedication. It is of glazed brick with Bedford stone trimmings, and has a seating capacity of 600. W. H. Harding, who has been minister here for three years, is deserving of great credit for this accomplishment. Outside of Decatur, the Sunday-school of this congregation is the largest in the county. This church has a history reaching back fifty years. On the day of dedication, O. W. Lawrence, pastor of Central church, Decatur, delivered the communion address of the afternoon. The morning and evening sermons were preached by the pastor.

\*T. C. Harris and the congregation at Blandinsville, will have a missionary institute during May, conducted by W. H. Waggoner.

Moline church, where W. B. Slater is minister, is prospering. This is a new church. The congregation is carrying indebtedness on its building, but is manifesting a spirited interest in reducing the same; each interest paying period there results a reduction of the principal.

Shelbyville church concluded a two weeks' meeting held by its new pastor, R. H. Robertson, assisted by F. J. Held as musical director. In two weeks there were nine additions, five of whom were by confession.

Pekin church is thirty-four years old and is in a flourishing condition. Present membership is 1,200. The Sunday-school has an enrollment of 250, with organization consisting of seven departments and each department with a superintendent. The church's prosperity is especially manifested since the beginning of the pastorate of O. C. Bolman, dating back only six months.

Petersburg church suffered a severe loss in the drowning of Professor Price, teacher of science in the high school and leader of the Boy Scout movement in this church. Mr. Price had recently purchased a canoe, looking forward to the organization of a Boy Scout Squadron later in the season. While acquainting himself with its handling, the boat capsized in some unknown way, and Mr. Price and the young lady who was accompanying him were both drowned.

## News Editorials

### A Suggestive Series.

O. W. Lawrence, of Central Church, Decatur, is preaching a series of Sunday evening sermons apropos of the 300th anniversary of the translation of the King James version of the Scriptures. The series includes four sermons on "The Bible, What It Is and What It Is Not." "The Bible and the Manuscripts." "The Bible—Its Authority." "The Bible in Tablets of Flesh." Sermons like these preached to many congregations would be enlightening and would prove conducive to intelligent Christian service such as is not often begotten by the ordinary textual sermonizing. It would prove stimulating to the ministry itself to read or re-read several valuable modern books on these subjects and come before the congregation with fresh, spirited sermons. This third centennial year furnishes a good opportunity. We have much preaching from the Bible. Many a minister justifies his sermon by taking a text. If texts were human—and many are—the company they are compelled to keep in sermons preached with them as an excuse must often cause deep blushing. We do not doubt that many a church would be glad to be made acquainted with the Scripture, if the minister would come from a vital study of the Book itself, and from the great modern contributions to Biblical knowledge. In the method of many pulpits there is danger both to the preacher and his parishioners that a magnified importance may attach to a single verse and a minimized importance to the entire Scripture. Proportion is demanded in preaching as well as in other departments of life, and it is also one of the hardest virtues to attain. "Preaching the word" is not necessarily dwelling long on one verb, phrase, sentence, paragraph or subject. It means proportion. It signifies comprehensiveness. A preacher requires analytical power sufficient to deal vitally and thoroughly with a subject suggested by a paragraph, or even a word, but without perspective his pulpit ministrations will not cultivate a deep spiritual life.

### PREACHERS GOING TO CONGRESS.

The Twelfth Annual Congress of the Disciples of Christ will be held at Springfield, Ill., Apr. 18-20. Proceeding it there will be a half day session of the Northern Illinois Christian Ministerial Institute. These two organizations seconded most heartily by the churches of Springfield extend an urgent invitation to the brethren in all these parts and the regions more remote, to come up to this feast. It will be a genuine mental tonic.

S. H. ZENDT,

Sec. N. I. C. M. Institute.

Bloomington, Ill.

## Eureka College

### Attendance.

When we entered upon this campaign three years ago for the enlargement of Eureka College, one of the criticisms waged against the college was, that no man had been able to find out the exact attendance for a number of years. In the first place the criticism was not true. The attendance in each department had been published annually in the catalogue, and in other ways, for years to my certain knowledge. But we have tried to meet legitimate criticism and profit by it. One of the first things done, therefore, was to issue a leaflet giving the average attendance in each department of the college for the past ten years, also the total enrollment and average enrollment for the same time. This destroyed much criticism. There were those, however, who felt that it was not a wise policy to give the exact enrollment. They felt it would hurt us. On the other hand, it has been to our advantage. We have not lost a single student, and we have had a gradual increase in the regular departments of the college ever since. We have not been able to push this line of work with the vigor that it demands, because the entire attention has been given to the financial side of the college work, and especially the endowment. But from now on Eureka College proposes to carry on a vigorous campaign to secure new students. The campaign has already commenced. We are studying every method of advertising and every plan that we can hear of for securing students. We need the help of our friends.

### Business.

We also met two criticisms concerning what we supposed to be the business policy of the college. The statement had been made that a financial statement of Eureka College could not be secured. It may be that Eureka College, in common with all such educational institutions, was not as enthusiastic in stating the depressing financial problems as many of her critics would like. We have made no effort to play to the galleries; but we have done two things, which have put Eureka College absolutely beyond the pale of legitimate criticism. *First:* Sometime ago we issued a financial statement, giving in detail the assets and liabilities of the school. We have distributed these reports by the thousands. No man has been solicited, if we knew it, without being given a full statement of the financial situation. This, of course, is in addition to the annual statement that is published regularly concerning the income and expenditures of the college. *Second:* At the January meeting of the board of trustees a new committee was appointed. This committee is known as the Endowment and Investment Committee. From now on this committee will have charge of all the permanent securities of the college. The endowment that Eureka College had when this campaign commenced has been turned over to this committee; and with the completion of this endowment campaign, everything that is raised will be put into the hands of this committee. This became

necessary because of the enlargement of the endowment fund, and a new committee, whose time could be devoted to this kind of work, was created. This committee will prepare annually a statement of the assets and liabilities of the college; and the only thing the critic of the administrative affairs of Eureka College need do, is to write anybody connected with the school and full and definite information will be given. Eureka College is a school of the Disciples, for the Disciples, and by the Disciples; and it is our policy to give the Brotherhood detailed information about the school. I hope this will be the end of all unjust and unwise criticism.

### The Future.

If the Disciples of Illinois do the square thing by Eureka College within the next few weeks we will be able to report at Commencement the completion of our \$125,000 proposition. This, just as soon as the money can be collected and invested, will give Eureka College enough to pay all indebtedness and add \$100,000 to the permanent endowment. The college had \$50,000 in endowment when the campaign commenced. This will give us at least \$150,000 in endowment. It will not be the end of the matter; but will only be the beginning of larger and better things for Eureka College. In view of what has been done during the past three years, it will be nothing short of a disgrace to the Disciples of Illinois if this endowment campaign is a failure. It is a good thing, however, for the readers of this paper to remember that this work is not to be finished by a sort of hazy idealized something called the "brotherhood;" but by each friend of the college doing what he knows to be his part. I shall be more than pleased to hear from any friend who has been interested in what we are trying to do.

H. H. PETERS.

## Chicago

### By Vaughan Dabney.

A group picture of the Chicago Disciple ministers was taken last week.

C. C. Buckner, pastor at Irving Park, has recently organized a Boys' Brotherhood.

Austin Hunter's Men's Class of Jackson Boulevard Sunday-school, held a banquet in the church Thursday evening, March 30. Clifford G. Roe, was the chief speaker.

Nelson Trimble says that the Glen Park Church was dedicated free of debt; \$575 was raised. The building will seat 200. Four additions at Glen Park on Sunday last.

Union Sunday evening services are being held by the various churches in West Pullman. At the last service the congregations met with the Disciples, with W. E. Hopkins, of the Baptist Church, preaching.

The regular monthly union meeting of Chicago ministers was held Monday, March 27, in the Y. M. C. A. auditorium. The main topic of discussion was the "World in Chicago"—a huge missionary exhibit, by which it is hoped our churches may become more interested in missions. The chief speakers were A. M. Gardner of England and Harry Wade Hicks of New York. Mr. Gardner, who now has charge of "The World in Boston" told of the great practical value of this enterprise to the English people. Mr. Lewis of the Young People's Missionary Movement, expressed the desire of his organization to assist in the undertaking. At this session it was voted to observe Arbitration Sunday, Apr. 2, or as near after that as possible. The Free Council of the churches of England were to observe April 2, as Arbitration Sunday, and the Federal Council of the Churches of Christ in America, desirous of co-operating with our English brethren, through Dr. E. B. Sanford, urged that our American churches observe the day.

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Nothing but clean business and reliable firms advertised. Rates given on application.

## Church Life

—Announcement will be made next week of the prize news item or news list in this week's paper. The author will have his choice of one of the following books:

1. New Testament Theology, by Henry C. Sheldon, Macmillan. \$1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putnam. \$1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott. \$1.50 net.
4. Souls in Action, by Harold Begbie, Hodder & Stoughton. \$1.25 net.

J. Q. Briggs, of Christian University, Enid, Okla., has accepted a call to Pawhuska, Okla.

J. E. Teaney has resigned his pastorate at New London, Iowa, to accept a call to Murray, Iowa.

A new church was dedicated on Apr. 2, at Cummings, Kansas. B. L. Smith of Salina, Kansas, conducted the dedicatory services.

J. A. Cargill of Michigan has accepted a call from the East Side church, Toledo, Ohio, and is already on the field.

John W. Marshall and the Marshall quartette will assist R. L. Courtney in a meeting at Bartlett, Texas, beginning May 12.

E. P. Wise, of East Liverpool, O., assisted the church at Bethany, W. Va., in a short meeting in March.

C. M. Yocom of the Central Church, Cincinnati, has accepted a call to Rushville, Ind. He will begin his new work about May 15.

The Sunday-school of the First Church, Brazil, Ind., is enjoying a prosperous growth. Recently the attendance was 430, and it was hoped that the 500 mark would be reached on the next Sunday.

S. M. Conner, who for forty-seven years was in the work in Indiana, is temporarily supplying the pulpit of Dean Avenue Church, Spokane, Wash., left vacant by the removal of Bruce Brown to Fullerton, Cal.

H. W. Schwan of Wooster, Ohio, has accepted a call to Danville and Millwood and is already at work in his new field. F. H. Scattergood has taken up the work at Wooster.

Thomas H. Popplewell, pastor at Arkansas City, Kan., reports two additions on March 19. Preparations are being made for a meeting to begin May 1, under the leadership of J. B. Boen of Seymour, Texas.

W. W. Winbigler, who has done faithful service under the Ohio Christian Missionary Society in the Central Church, Findlay, O., began work in his new field of labor at Sharon, Pa., April 1.

M. L. Buckley was assisted by R. A. Nichols in a twelve days' meeting at Collinwood, O., with fifty-three additions. There have been more than 300 added to this church during the ministry of Mr. Buckley.

J. M. Lowe, of Des Moines, Iowa, recently closed a meeting at Conway, Iowa, resulting in a new church with half time preaching. The meeting established a good spirit of unity among all the church workers there. Mr. Lowe is available for a meeting in April.

Leslie Wolfe, of Manila, P. I., reports a total of twelve baptisms during January. The first union Sunday-school convention ever held in the Philippines, was held February 24-26. F. L. Brown, a well-known Sunday-school worker in the United States, was present.

W. B. Crewdson, for two years pastor at Logan, Ia., who recently received a call to the church at Missouri Valley, Iowa, has accepted the unanimous call of his congregation at Logan to remain with them another year.

W. J. Lhamon assisted E. C. Harris and the church at Bedford, O., in a good meeting, beginning March 5. There were a goodly number of additions and at the close of the meeting the Baptist church invited Mr. Lhamon to preach in their house for a week.

The trustees of North Side Church, Omaha, Neb., have let the contract for their new edifice, and work on it will begin soon. The building is to be of brick and Bedford stone, and will cost \$20,000. The seating capacity will be 600. The date of its completion is set for Sept. 1.

The ministers of the older churches in Columbus, O., H. Newton Miller, T. L. Lowe and C. A. Hill, are doing the preaching for the church in South Columbus, of which R. F. Strickler is minister. Mr. Strickler has been doing a remarkable work in this field during this year.

Harry G. Hill, pastor of Third Church, is preaching a series of Lenten sermons on the following subjects: "The Great Calf and the Great Temptation;" "The Mountain of Glory and the Valley of Service;" "The Crisis at Capernaum;" "The Trial;" "Crucified, Dead and Buried;" "The Victory Over Death."

W. J. Lhamon is assisting the Baptist church in Bedford, Ohio, in a meeting. The people of the Baptist church having heard him in a series of meetings and lectures in the Disciples church, gave him and his assistant, Samuel Lewis, an enthusiastic invitation to their church.

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J. E. Davis, pastor at Beatrice, Neb., reports fourteen additions in the past two Sundays. The organization of a Brotherhood is almost complete. Mr. Davis will assist J. M. Kersey, of First Church, Omaha, in a meeting preceding Easter. J. W. Baker, of Washington, will represent the American Society at Beatrice, April 9, and take the offering.

Following the special meeting at Bowling Green, O., under the lead of State Bible School Evangelist, L. I. Mercer, who set things in order in that important church and made adjustment for advanced work, Z. E. Bates of Atchison, Kan., became minister for the congregation. Mr. Bates is well known in Bowling Green and vicinity and the church is delighted to have him with them as their minister.

The Disciples, Baptist and Methodist churches, of North Royalton, Ohio, united in a union evangelistic meeting of three weeks resulting in about thirty additions. The spirit of the meeting was fine throughout. This meeting was a practical demonstration of Christian unity on a small scale. More good was effected in this united effort than could have been wrought by separate revival services in each church. The union services were continued in young people's prayer-meetings and midweek prayer-meetings of old and young.

C. O. Reynard, formerly of Second Church, Warren, Ohio, who recently took up the work at Cecil Street Church, Toronto, is already making encouraging progress there. This church had been without a pastor for ten months, but its activities had been remarkably sustained by the faithfulness of the congregation. Mr. Reynard began at once on a campaign for the Living Link work in foreign missions. About half of the amount has been subscribed and it is hoped to raise the remainder on Children's Day in June. A men's Bible class was organized at once, which grew from an enrollment of eleven to thirty-two in two Sundays. The whole Sunday-school is gaining ground, and a corresponding activity is being manifested in all the departments of the church.

Evangelists Wilhite and Stewart are in a meeting with T. H. Adams at Grand Rapids, Mich.

J. T. Henson of Slater, Mo., has accepted the call of First Church, Moberly, Mo., and will begin work there Apr. 2.

S. B. Culp, pastor at Delta, Ohio, held a meeting this month with his congregation, resulting in seventeen additions.

H. N. McKee for two years pastor at Cape Girardeau, Mo., has accepted the pastorate at Vilalvia, Cal., and is now on the field.

The congregation at Milton, Ind., is planning extensive improvements in their church building to be done at a cost of about \$1,800.

In the meeting recently conducted by R. H. Crossfield at Pomona, Calif., there were eighty-three additions. M. D. Clubb is pastor of this congregation.

Roland Nichols has closed his meetings at Collinwood, Ohio, with fifty-three additions. During the two years' ministry of M. L. Buckley, more than 300 names have been added to this church.

J. P. Allison who recently accepted a call to Connellsburg, Pa., has received a warm welcome from his congregation there. The Sunday-school made a new record of 201 present on the first day of his ministry there.

Charles Reign Scoville began a meeting with William J. Wright, pastor at Enid, Okla., on March 26. The meetings are being held in the opera house, with large crowds in attendance. On the first day there were 102 additions.

A. P. Johnson, of Chickasha, Okla., has accepted a call to become minister of the Dunham Ave. Church, Cleveland, O. He will begin his new work the first of May. The congregation is congratulating itself on having secured so worthy a successor to J. P. Allison, who rendered faithful and efficient service in that field for five years.

Charles E. Taylor, pastor at Wadsworth, Ohio, has been extended an unanimous call by the Park Street Church, Geneva, Ohio, and began work there Apr. 2. This church is now out of debt for the first time in many years. Extensive repairs have been made on the church and parsonage, and enough money has been pledged to cover all obligations.

First Church, of Stockton, Cal., J. K. Ballou, minister, is spending about \$1,500 for repairs on its building. This is one of the oldest churches of the Disciples in California and one of the largest of central or northern California. The outlook is good and congregation is prospering. A committee of the Ministerial Alliance was recently appointed to make recommendation concerning union evangelistic meetings.

A. C. Smither, of the First Church of Los Angeles, had a unique experience on Lord's Day, Mar. 26, 1911. On that morning he preached a composite sermon prepared conjointly with ten other pastors whose churches were joining with his in a series of union evangelistic services under the preaching of President R. H. Crossfield, of Transylvania University. It was the sixteen hundredth sermon preached in the same pulpit during his more than twenty years' ministry to that church. Just 2,500 persons have been added to the membership of the First Church during his ministry there. He has held the longest continuous pastorate of any church in Los Angeles, and the longest pastorate of our churches on the Pacific Coast. President Crossfield is engaged to assist in a series of evangelistic meetings beginning Apr. 9.

### Wisconsin Notes

Work is doing finely up here. Much to encourage. A wonderful opportunity is ours. We are coming to realize our obligation to this great state. What a privilege is ours too in taking this fine civilization for Christ!

The meeting at West Lima, held by Claire L. Waite closed Mar. 19, with twenty-one names added. A great deal of credit is due Mr. Waite for this fine meeting.

The meeting at Rib Lake, held by the writer, closed Mar. 12, with thirty-three names added. The minister, J. Sig. Stone, is doing a fine work and is beloved by all. Six names have been added since the meeting closed. The membership has been doubled with this effort and now we are the strongest religious force in the community.

A minister will soon be elected at Green Bay. The right man will do a good work there. In time we will have a strong church.

The First Church, Milwaukee, is in a revival with C. C. Wilson, the regular minister doing the preaching, and Percy M. Ken-

dall and wife having charge of music and personal work. We are expecting much from the effort.

The work at Second Church, Milwaukee, is going steadily on. Mark Wayne Williams, the minister, is exerting an influence in the entire city. They are expecting to build a new church next summer.

Since our convention in September, 400 names have been added to the churches, making a gain of more than 20 per cent. Who can beat it?

We are planning for a District Convention at Footville for the Southeast, Apr. 24-25, and for the Southwest at Reardstown, Apr. 26-27.

We are expecting the National Convention for 1912. Wisconsin needs it and Milwaukee can take care of it. Brethren, remember we are expecting it.

Since coming to the state five churches have been organized and five ministers won or started in training for the ministry. We believe we can in time, raise up all the min-

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THE NEW CHRISTIAN CENTURY COMPANY  
700 East Fortieth Street Chicago, Ill.

isters we will need. But until our boys finish their preparation we must have help. We want some men right now. Come and help! Green Bay, Wis. FRANK L. VAN VORHIS, Supt. of Missions.

### Washington, D. C.

The Ninth Street Church has just closed a short series of meetings resulting in forty-nine responses to the gospel invitation. Of this number forty were by confession. L. E. Sellers of Philadelphia was with us twelve days and rendered most excellent service. We began the Sunday before he came and continued the Sunday after he left. There were forty responses while he was with us and nine the other two Sundays. This makes seventy-seven since Jan. 1. During the year 1910, 103 united with our church. We have a good church of over 1,100 members and a Bible School which had an average attendance during March of 616.

GEORGE A. MILLER.

### An Efficiency Dinner

Louis Brandeis won the Railroad Rate case for the shippers because he succeeded in showing that what was needed was not higher rates but higher efficiency. This is the newest up-to-the-minute idea in the business world. Merchants, builders, manufacturers are waking up to this demand.

The East End Christian Church, Pittsburgh, J. R. Ewers, pastor, having upon its board a number of big business men, is considering the plan of having at a prominent hotel an "Efficiency Dinner" where these men of affairs will decide how a modern church can be conducted upon efficient lines.

Would it not be considered a poor business policy which did not make the most of available financial strength? Would it not be considered a poor Sunday-school policy which did not gather in every man, woman and child who reasonably looked to any given church for spiritual life? Would it not be a bad business policy not to follow up every possibility to make a sale? Equally so, when a stranger enters a given church should he not be cultivated? Should not his name and address be learned and a pastoral call made if possible? The mere fact that he enters the church indicates that he is more or less favorably disposed. The efficient store must sell goods to every one entering the door. The efficient church must

catch every stranger coming to the service. Would it not be a poor business policy which did not cultivate its territory? Thus also of the church. These are only a few of the possible problems of efficient church management, to say nothing of what an efficient minister ought to be today, which may be discussed at the proposed dinner. This is the day of "efficiency."

### First Church, Marion, Ind.

The beautiful house, of which a picture is presented herewith, was recently dedicated by the church at Marion, Ind.

The building over all is 60 feet by 108 feet and three stories high. There is a fine



Rev. J. P. Myers, Pastor, Marion, Ind.

basement throughout the main floor, and a balcony almost around the entire building. The seating capacity is estimated at 1,500 people. The aim of the Building Committee was utility all along the line. The church is a most substantial building of Bedford stone, Brazil pressed brick, and slate roof. The whole plant complete will cost a little over \$33,000. The structure was begun under the ministry of J. Boyd Jones, now of Anderson Central Church. In September, 1910, the present pastor came to the field. George L. Snively, of Lewiston, Ill., was the master of ceremonies on dedication day. It was a glorious day in the history of our movement,



Beautiful New House of Worship at Marion, Ind.

in the city of Marion. A short meeting of fifteen days followed. Counting those who came Sunday there were 129 additions. At least fifty of these are heads of families. They have now the largest membership save one, in this fine little city of 20,000. There have been 156 additions to the church since October 1, 1910. Marion Church, under the leadership of Mr. Myers, will soon be one of the strongest churches in Indiana.

### The Third District (Missouri)

Lamar has extended a call to Harry A. Cooke late of Memphis, Tenn. Buffalo has called Morgan E. Genge of St. Louis, formerly of Helena, Arkansas, and they report the work starting fine.—Fairplay has called J. A. Bloomer of Ash Grove for one fourth time. W. L. Ludwig assisted by J. L. Alexander, singer, is in the midst of a good meeting with his own congregation, Webb City. D. W. Moore of Carthage and Geo. L. Peters, Central Church, Springfield, are each contemplating holding their own meeting in their own church beginning Easter Day.—The work at Richland and Stouland is progressing nicely under the ministry of



The Foreign Christian Missionary Society will furnish CHILDREN'S DAY SUPPLIES for the first Sunday in June FREE to those Sunday Schools observing the day in the interests of HEATHEN MISSIONS.

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1. *Caravans for Christ*. The beautiful new Children's Day Exercise by P. H. Duncan. Sixty pages of song, recitation, and drill. A bundle of sunshine. A high class exercise suitable enough for any schoolroom.

2. *Life-Saver Missionary Boxes*. Like the picture above. Automatic, self-locking. They will please. Put your school to work with them.

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April 6, 1911

THE CHRISTIAN CENTURY

(335) 23

A. J. Baird. Brother Baird has an assistant pastor just arrived and making a good beginning. Ministerial training is the special order in his work now. Special missionary rallies have been conducted by I. N. McCash at Carthage assisted by D. Y. Donaldson, state secretary, and at Springfield and Nevada assisted by A. W. Kokendoffer of Sedalia. All these men delivered very helpful and inspiring addresses. No one can listen to the address of I. N. McCash on "Strategic America" without feeling that he is in the presence of a great American and that the only proper interpretation of his message is that Jesus crowned Lord and King will cause America to go down in history as the greatest of all nations.

The First Church, Joplin, extends a royal welcome to the Third District Convention, May 1, 2 and 3. The two evening addresses will be delivered by Prof. Alva W. Taylor of Columbia, Mo. J. H. George, president of Drury College will deliver the educational address. J. H. Bryan of Kansas City and R. P. Shepherd of St. Louis will tell us about the Bible School work. D. N. Donalson will bring us the message on Missouri missions.

Let the churches send representatives. Have you sent in your report for your county or your church yet? Your superintendent wants to exhibit a report from every county in the district. J. H. JONES,  
417 E. Lynn Street, Springfield, Mo.

#### Sunday-school News Notes

J. R. Bryan of Tupelo, is the newly appointed Sunday-school Superintendent of Mississippi.

The National Superintendent, Robt. M. Hopkins will spend two weeks in May with Edward Owens of Texas and ten days with L. I. Mercer of Ohio in short tours through these states.

The Sunday-school of Arizona with the help of the American Society are seeking to erect a tabernacle at Tucson, Arizona, where we have one of the best Bible Schools in the territory meeting now in an abandoned adobe school house.

Bethany Park Assembly, Indiana, is to have a Summer School of Methods in August for Sunday-school workers under the direction of Garry L. Cook, state superintendent.

There is to be one graduate in the Sunday-school Department of the College of the Bible, Lexington, Ky. in June, who will receive the

first certificate ever issued for the completion of such work in any of our colleges.

The Bay Cities Sunday-school Union (San Francisco) will have its first meeting at the West Side Church early in May. This Union was organized during the visit of the National Superintendent last February.

Judge W. W. Slabaugh of Omaha, Nebr. is not only the superintendent of the First Church Sunday school, but has brought about a superintendent's Union of schools in the country and is an active leader in the International County Sunday School Association. His school will take the American Mission offering in April and expects to reach the Front Rank at an early date.

The Seventh Church Sunday-school of Indianapolis, A. C. Ward superintendent, is planning a "Missionary Week" for information and education concerning the various phases of missionary activity. This is to be the first week in May.

E. M. Cosner of Denver writes—"I will do all I can to get every Sunday-school in our city to reach the Front Rank standard by the Portland Convention. There are five working toward it now."

Virginia has called J. T. Watson to become State Sunday-school Superintendent. Mr. Watson will give all his time to the work, but will not be able to assume the duties of his office for several months. Prof. J. S. Thomas of Lynchburg, Va. will give June and August to field work during this interim.

J. Albert Emrich is Chairman of the Local Sunday-school Convention preparing for the National Convention at Portland. He reports the Committee actively at work with the expectation that Sunday-school Day may be the big day at Portland as it was at Topeka.

The offerings for American Missions from the Sunday-school on March 17, reached \$17,179.98. This is \$492.45 contributed in the six months of the fiscal year (beginning October 1) more than was given in the whole of last year. This progress is indeed encouraging, but there is still a great effort necessary to enable us to reach the needed \$30,000 for this year's work. Let every school that has not yet taken the offering do so at once. Helpful suggestions may be had from the office of the American Christian Missionary Society, Carew Building, Cincinnati, Ohio. We must report a great victory at Portland.

ROBT. M. HOPKINS,  
National Superintendent.

# Bethany Graded Lessons

CHARLES CLAYTON MORRISON, Editor

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## AN OPEN LETTER TO THE PREACHERS

A new voice with an inspiring message always enlivens interest in the interest in the church. We make bold therefore to suggest that Lord's Day, April 23rd, be observed as

### "Pulpit Exchange Day for American Missions"

We earnestly request every preacher who reads this to immediately arrange an exchange and report the same to us. Each such exchange will call forth two inspiring addresses, delight two large congregations, interest two churches each in the other's work, quicken the conscience for home missions, and enlarge the heart of God's people for every worthy work.

WHEN YOU SEE A GOOD THING, PASS IT ALONG

Yours To Serve

The American Christian Missionary Society

Carew Building, Cincinnati, Ohio.

Join the big  
Santa Fe Excursions  
to the

# International Sunday-School Association

San Francisco, Cal.  
June 20 to 27, 1911

The San Francisco meeting will be of unusual importance to you who are interested in the Sunday-school movement in America.

Every one who can attend should make every effort to do so.

Granted that you are going—

The Santa Fe is the most interesting and most comfortable summer route to California.

Interesting, because of its historical associations; its scenic attractions. No similar area contains so many unique sights. You may see the many-storyed villages of the Pueblo Indians, the most advanced of all the aboriginal Americans.

And the Petrified Forest, with its tens of thousands of agatized tree trunks and branches.

And Meteorite Mountain, made by the fall of a giant meteor that plowed a hole in the earth over six hundred feet deep and nearly a mile in diameter.

And, greatest of all, the **Grand Canyon of Arizona**, a mile deep, miles wide, and painted like a sunset.

Comfortable, because after reaching the mountains the track lies nearly a mile above sea-level most of the way.

And because the cars are new, modern and perfectly appointed. The track is in fine condition.

You will enjoy the Fred Harvey meals—in dining-cars on the California Limited—and in the station dining-rooms on other trains.

The train service is ample for every need. Four fast transcontinental trains daily, including the luxurious



## California Limited

We want every one to read our Summer travel booklets. Copies will be sent, together with a special I. S. S. A. folder, free on request.

W. J. Black, Passenger Traffic Manager,  
1118 Railway Exchange, Chicago

